

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., November 10, 1927

NEW SERIES
VOLUME XXIX No 45

Do You Know?

(November Installment, No. 2)
(Answers on page 5)

1. How many Baptist state papers recognized as regular denominational organs exist in the territory of the Southern Baptist Convention? How many of them are denominationally and how many privately owned?
2. What is the combined circulation of these papers?
3. How many homes and individual Baptists does this circulation represent? What relation does this number sustain to our whole constituency?
4. What great President of the United States had a Baptist deacon for his father and attributed all that he was to a Baptist mother?
5. What President of the United States was the son of a Baptist preacher?
6. What Baptist principle thoroughly established in the United States through Baptist influence is considered by historians as this nation's greatest contribution to civilization?

Pastor J. C. Richardson of Forty-first Ave. Church, Meridian, has resigned to accept the call to Poplarville. A good man and a good field meet.

Brother A. D. Muse says he was in one of the greatest meetings of his life at Pembroke, Ky., and went from there to Victory Memorial Church, Louisville.

Dr. J. L. White, pastor of First Church, Miami, Fla., has four preacher sons. We do not know of any greater evidence of the Father's approval upon one's life work.

Brother J. W. Mayfield was called home by the sickness of his father in the midst of a meeting at Columbia, Tenn. There were 43 added to the church while he was there, 32 of them by baptism.

Brother D. W. Moulder will celebrate his sixtieth birthday on Thanksgiving day. Children, grandchildren, relatives and friends will be there, bringing their baskets with them. May our Father prolong his useful life and bless his companion who has uncomplainingly shared his toil.

Last week Brother Harvey, known all over Mississippi as the blind preacher, was found unconscious on the street at Winona. He was taken to the hospital, but died soon afterward, and the body was taken to Durant, his home years ago, for burial. His home for the past few years has been at Clinton, where he is loved by all who knew him. He leaves two sons, one of whom is an alumnus of Mississippi College, and has a fellowship in University of Wisconsin, where he is taking his doctor's degree. The other is a boy of about twelve years. He also leaves a widow, toward whom many hearts will go out in sympathy in her time of sorrow.

Be sure to read Convention Board Department on page five for something interesting.

Princeton University is building a chapel to cost \$1,750,000, second in size to Kings College Chapel, Cambridge, Eng., only.

Don't stay away from the State Convention and then complain about what they did. Everybody go and have a voice in determining what ought to be done, and then go home and have a hand in doing it.

Evangelist W. Robt. Haynie of Brookhaven was with Pastor R. L. Bridges in a meeting at Harrisonburg, La., for eight days. There were 29 additions, 21 for baptism. He can be had for a meeting in November.

We are informed that the General Association in its recent meeting discussed the question of disbanding. A majority voted to continue, but some of the preachers and churches will withdraw and cooperate with the Convention.

The Elk City Journal, Oklahoma, gives a fine likeness of Pastor H. W. Shirley, formerly of Philadelphia, Miss., and reports the church launching a campaign for a \$75,000 house, the first unit of which will be undertaken soon, to cost \$35,000.

We have all heard of the woman who tried to break her husband from the habit of swearing by swearing more often and more violently than he did. But it was reserved for a young English woman, Dr. Dorothy Logan, to expose the possible lying of others about swimming the English channel by lying about it herself.

Mr. and Mrs. W. Estus Magee, of Collins, Miss., announce the engagement and approaching marriage of their daughter, Lucile, to Rev. James Benjamin Parker, of Ridgely, Tenn. The wedding will take place on Wednesday morning at 10:00 o'clock, December 7th, at the Presbyterian Church, Collins, Miss.

Mr. Parker was pastor of the Collins Baptist Church for two years. He is now pastor of the First Baptist Church of Ridgely, Tenn.

We are publishing elsewhere an item about legislation to protect the public against demoralizing and degrading motion pictures. The movement is fostered by the Women's Clubs, and we give it our heartiest sanction and support. Personally, we know almost nothing about the motion picture business, but most of the pictures used in advertising the business are suggestive of evil or indecent. We are for legislation and censorship, but most of all we are for people making their protest by refusal to patronize houses where indecent pictures are shown. On this subject Mr. W. D. Ratliff says:

"As nearly all the secular papers carry advertisements of the motion picture shows, for which they are well paid, very few of these papers will aid in this fight to exclude from Mississippi lewd and immoral pictures that debauch the minds of the mature, as well as the young, which makes it very important that the religious press aid in forming public opinion that demands passing of a law that will ban the exhibition of such pictures in our state."

Two young men have been recently licensed to preach by the Ponce de Leon Church in Atlanta, of which Dr. L. R. Chrstie is pastor.

We hope the other papers of the South made good progress in increasing their circulation during the past three months. As for The Baptist Record, we are "holding our own".

Pastor R. L. Wallace has resigned at Morton and Pelahatchie to accept a call to the churches at Raymond and Terry, a pastorate recently made vacant by the going of S. C. Rushing to Bogalusa. Glad Brother Wallace does not go far away.

The Christian Index is for majoring on some one department of denominational work in our conventions and associations, letting each one have its turn, and the rest kept for the time being in the background at the meetings. This because of insufficient time to discuss more than one.

Pastor D. A. McCall conducted a training school in Stewardship among his people at Griffith Memorial, Jackson, last week. There were six classes with over 200 in attendance, an average of 127 through the week. Many signed the tithers pledge at the end of the week. Four were added to the church, three of them by baptism.

Dr. R. B. Gunter preached the dedication sermon for the church at Walnut Grove Sunday. This church has been for nearly a year without a pastor and yet has gone ahead with their program, paying off the debt on the new church build and contributing to the denominational program a creditable sum. Brother C. T. Johnson begins his pastorate here Jan. 1st.

Sunday marked the close of one of the most successful and largely attended revivals in the history of the First Baptist Church, Gainesville, Ga. There were seventy-five additions to the church and profession of faith by twenty-five others who expect to unite with other churches. Pastor Roland Q. Leavell preached and Mr. and Mrs. E. L. Wolslagel assisted by Mrs. Cliff Porter, organist, and a large chorus choir, were in charge of the music.

You will always find interesting matter in the advertisements of the Sunday School Board in The Baptist Record. This week is a specially good book set before us. It is a new book by Dr. R. G. Lee of Citadel Square Church, Charleston, S. C., but who will be pastor at Bellevue, Memphis, after Dec. 11. It is entitled "Lord, I Believe" and is a witness to faith in the word of God, that is a refreshing, wholesome tonic in this day of uncertainty. It is a book of sermons, and you need not be afraid that you will not be interested in it. Dr. Lee believes that the Bible is the Word of God, and that it is gloriously true from Genesis to Revelation. He strikes a chord which will awaken joy in the heart of every believer in God and his Book. He takes up many of the miracles in the Bible and unhesitatingly proclaims them the evidence of a living and loving God.

LETTERS FROM CHINESE MISSIONARIES

The following paragraphs are taken from a letter to Christians in America, prepared by missionaries in China of different denominations, but all believing in the fundamental truths of the gospel. They are temporarily driven from their fields in the interior and concentrated at Tsingtao. —Ed. Note.

It is well known that a communism which is atheistic in its tendency and teaching has created much confusion, doubt, and unrest even among some of our Christians, as well as in China generally. But back of all this and leading up to it, with sorrow of heart, we are driven to confess that the character of the teaching in many of our schools at home has helped to make ready this sad situation in China, by placing not a few missionaries on the field who have proven themselves unfitted to build upon the evangelistic faith which the veteran missionaries of the cross have planted in China. This has especially been true of some occupying positions in mission high schools and colleges. These men by casting doubt upon the word of God and some of its fundamental doctrines have created fertile soil for the progress of Bolshevism and unbelief even within the walls of these professedly Christian institutions.

Inasmuch as this upheaval has resulted in the return of a large majority of China missionaries to the home lands, we, with all humility and love, beg our Boards and constituencies at home by all means to avoid sending back to China any who hold Modernistic views. Surely, in spreading the Gospel, we have enough to meet in the ancient heathenism of China without introducing this modern philosophy in the guise of Christianity which is calculated to deceive, if it were possible, the very elect. Therefore with hearts aching for the little flock of Chinese already saved and the millions yet in darkness, we implore our friends and all friends of missions in responsible places to see to it that no more modernists are sent out to China, for they can only discredit the integrity of the Bible and undermine faith therein as the very truth of God.

The present open attack by many Chinese upon Christian schools with the demand that such, if allowed to continue, be placed wholly under the control of those who are not in sympathy with Christian Education, seems to be an indication from God that we should again place the chief emphasis upon direct evangelistic work, and confine education largely to the training of the children of Christians and the preparation of leaders for the church. For we firmly believe that this confusion and temporary hindrance to mission work in China is Providentially permitted, not only for the sifting of the missionary body, and the purifying of the native churches, but for the purpose of getting mission schools on a safer and more conservative basis than ever before. It is sad that we should have needed such a severe shock to awaken us as to whither we were drifting but we believe that in the future it will become clear to us that this was God's way of bringing us back to the bedrock principle of putting Christ and His kingdom first, and placing due emphasis on evangelism as the only safe foundation for mission work.

China beyond question remains the greatest, most strategic and important mission field on earth, and surely is one of the most needy. Let no one imagine that because she is awakening to the need of education and modern civilization she is thereby any nearer the kingdom of God. Unless individual regeneration be insisted upon, the last state of the country will be worse than the first. The pure undiluted Gospel is the only hope of any country, of any people, and China is no exception. The first need of the Chinese, as of all men, is a new heart, and the Gospel of Jesus Christ in its quickening power alone can give that.

BULGARIAN BAPTISTS

The following resolution has been adopted by the Fifteenth Annual Conference of the Evangelical Baptist Churches of Bulgaria:

"The fifteenth Annual Conference of the Evangelical Baptist Churches in Bulgaria having observed a statement in 'The Friend of Missions' to the effect that the Rev. M. Prokopoff, mission worker under the leadership of Pastor Fetler, is in charge of an organized Russian Evangelical Baptist Church in Varna, Bulgaria, with a membership of 400; and having ascertained that this information was incorrect, adopted the following resolutions:

"(1) The Conference denies the statement made in 'The Friend of Missions' that the Rev. M. Prokopoff, now resident in Sofia, Bulgaria, is in charge of a Russian Baptist Church in Varna, or any other church with a membership of 400.

"(2) The Conference requests the Secretary of the Baptist World Alliance, Dr. J. H. Rushbrooke, to bring this resolution to the notice of those concerned."

SATAN OF YESTERDAY

(His Character and Work From His Fall to the Resurrection of Christ)

G. C. Hodge

I. SATAN'S CHARACTER SINCE HIS FALL.

1. HIS CHARACTER REVEALED.

(1) He is deceitful. Instead of appearing to Eve as he was, he used the serpent, which was the most subtle and perhaps the most attractive of all the beasts of the field, (Gen. 3:1).

(2) He is a coward. He attacked the woman first, because she was the weaker of the two, (1 Peter 3:7).

(3) He is evil. He lied to Eve and sought her ruin, (Jno. 8:44).

(4) He is a tempter. He caused Eve to sin by holding before her an attractive bait, and caused her to believe it was harmless, (Gen. 3:2-6).

(5) He is a murderer. He sought her spiritual death, the death of her soul. He, therefore, led her to commit not a moral sin, but a spiritual sin. He led her to doubt the word of God and transgress his command, (Jno. 8:44).

(6) He is a devil, which means an accuser or slanderer. When he is in heaven he accuses men, (Job 1:6-9); when on earth he slanders God, (Gen. 3:1-5).

(7) He is Apollyon, which means a destroyer, (Rev. 9:11).

(8) He is Beelzebub, which means prince of demons, (Matt. 12:24).

(9) He is our adversary, which means enemy, (1 Peter 5:8).

(10) He is seeking to destroy every soul, (1 Peter 5:8).

2. THE OBJECT OF SATAN'S ATTACK WAS, AND STILL IS, THE WORD OF GOD, (Gen. 3:1).

If Satan can succeed in getting any one to doubt the first four chapters of Genesis, or any other part of God's Word, then he has succeeded in destroying the soul of that individual as completely as he did that of Adam and Eve, (Jno. 3:18, Rev. 22:18, 19).

II. THE WORK OF SATAN, FROM THE FALL OF MAN TO THE RESURRECTION OF CHRIST.

The very day Adam and Eve disobeyed God's command, God's spirit was withdrawn from them and they died a spiritual death, though not a physical death. God immediately promised them a Saviour, who would, if they trusted him, redeem them from sin, (Gen. 3:15).

As soon as God announced that the "seed of the woman would bruise the serpent's head", it seems that, Satan determined to prevent the promised seed, or Saviour, from coming into the world. "His head" represents the source of his

power. When a policeman is trying to arrest a drunk man, and finds that he is too powerful for him he takes his billet and bruises the man's head. The man is then rendered helpless and can be easily led to jail. So the seed of the woman is destined to "render Satan helpless" and lead him into captivity, or into "the bottomless pit", (Rev. 20:1-3). SATAN'S WORK, THEN, FROM THE FALL OF MAN TO THE RESURRECTION OF CHRIST WAS TO PREVENT THE PROMISED SEED FROM COMING AND FROM "BRUISING HIS HEAD".

1. SATAN SEDUCED AND DESTROYED THE SOUL OF CAIN, THE FIRST CHILD BORN OF WOMAN.

(1) Cain was a murderer, (Gen. 4:8).

(2) He was lost spiritually, 1 Jno. 3:12 says, "Not as Cain, who was of that wicked one". This does not mean, as some claim, "That Satan was the physical father of Cain", for Eve's sin was not a physical or moral sin, but a spiritual sin. Furthermore, Gen. 4:1 makes it very plain that Adam was Cain's physical or human father. Cain was "of Satan" in the same sense that every man, who is out of Christ today is of Satan, (Jno. 8:44, Eph. 2:3).

2. THE SECOND CHILD BORN OF WOMAN WAS A BELIEVER IN GOD AND SATAN KILLED HIM, (Gen. 4:8).

3. AS TIME WENT BY, SATAN CAME NEAR SUCCEEDING IN TURNING EVERYONE BORN OF WOMAN AWAY FROM GOD AND GOT THEM UNDER HIS CONTROL. "God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually", (Gen. 6:5). God destroyed in the flood everyone who had turned from him, and spared only the one family who had remained true.

4. FINALLY GOD ANNOUNCED THAT THE PROMISED SEED WOULD BE BORN OF ONE OF THE DAUGHTERS OF ABRAM, (Gen. 12:3). It came to pass that all the seed of Abraham were led captive into Egypt. Satan then commanded that all the male children born of the daughters of Abraham should be put to death, (Ex. 1:15-22), but at least one of the Hebrew men and his wife believed in God and God honored them and protected their son. "By faith, Moses when he was born was hid three months of his parents, because they saw he was a proper child and they were not afraid of the king's command", (Heb. 11:23). Satan tried through Pharaoh of Egypt to work the sons of Abraham to death, but the harder he worked them the more sons they had, (Ex. 1:12).

5. GOD ANNOUNCED THAT JESUS THE PROMISED SEED WOULD BE OF THE TRIBE OF JUDAH, (Gen. 49:10, Heb. 7:14).

Satan led all the ten tribes to rise up against the tribe of Judah to destroy it, but again God intervened and the ten tribes were lost.

6. FINALLY THE PROMISED SEED WAS BORN, (Matt. 2:1).

As soon as Satan heard of the birth of Christ he set about through Herod to kill him in his infancy, (Matt. 2:14-16).

7. WHEN JESUS FIRST APPEARED IN HIS PUBLIC WORK AND OPENED HIS FIGHT WITH SATAN, SATAN TRIED TO PERSUADE JESUS TO JUMP FROM THE PINNACLE OF THE TEMPLE THAT HE MIGHT KILL HIMSELF, (Matt. 4:5, 6).

8. SATAN REPEATEDLY TRIED TO DESTROY JESUS, AND FINALLY SUCCEEDED IN NAILING HIM TO THE CROSS, (Matt. 27:35).

9. SATAN HAD THE TOMB OF CHRIST SEALED WITH THE KING'S SEAL, AND STATIONED ARMED SOLDIERS ABOUT THE TOMB TO PREVENT CHRIST'S COMING FORTH. If Satan could have kept Christ in the tomb, he would not have been

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III. SATAN'S PURPOSE AND METHOD OF WORK HAS BEEN CHANGED.

1. From the fall of man to the resurrection of Christ the one purpose of Satan seems to have been to win the world by PREVENTING Christ from coming and from redeeming the world.

2. From the resurrection of Christ to the end of time, Satan's one purpose seems to be to win the world by IMITATING Christ.

3. In our next article we shall discuss THE DEVIL OF TODAY.

THE SCHOLARSHIP OF THE DEVIL

By M. H. Wolfe, Dallas, Texas

The devil is the greatest scholar the world has ever known, save and except the triune God. When it comes to scholarship the devil has all of the scientists of all the ages outclassed and chased into the deep blue sea.

Recently one of the foremost scientists of America announced the discovery of a man's tooth that proved to be four million years old. About the same time the chief scientist of Great Britain announced the discovery that man's origin dated back to one million years ago. Only three million years' difference in the two great scientists, concerning the origin of man, beats the devil for so-called scholarship.

Reading and writing and arithmetic was the climax of my education in youth and during these forty years of my twentieth century business life I have had untold distress on account of the need for education, but in recent years I have been able to see that I might have been an educated fool and thus been a curse to my fellowman in this day and generation.

The devil has two masterpieces that he uses effectively to destroy mankind. His chief masterpiece is to persuade the unsaved that tomorrow will be time enough to surrender to Christ and be saved and thus procrastination becomes the thief of souls.

The devil's second masterpiece is to destroy the usefulness and power of the foremost educators and preachers with a spurious scholarship that declares that the Bible is allegorical and figurative, and that man is the product of evolution. The devil gave his first exhibition in scholarship and his first challenge of God's word when he met Adam and Eve in the Garden of Eden and told them that the day they ate of the fruit of the tree in the midst of the Garden they would have wisdom equal to the gods. Adam and Eve fell for the devil's scholarship and all down the ages men have followed in their footsteps.

But today the devil's most cunning and seductive appeal to scholarship is under the cloak of science. And it is amazing how many intelligent men claiming to be Christian have fallen for the devil's scientific scholarship.

All sane men will agree that science has made many wonderful and important discoveries. That method of scientific research that operates in the field of the natural has revolutionized the twentieth century. But that type of so-called science that enters the realm of religion and undertakes to solve the supernatural and explain away the miraculous and challenges the power of the Almighty God becomes the devil's workshop and his most cunning device to deceive men and to destroy the Christian religion.

However, the greatest tragedy of all comes from the fact that a host of our most useful educators and preachers who do not accept the devil's scholarship have allowed themselves to soft pedal the issue for the sake of being counted scholarly by their fellowmen. And thus some of our most trusted leaders, by their actions, have created doubt and distrust in the hearts of scores of our most loyal and consecrated laymen and caused them to wonder whether there is a reality in

Jesus Christ or his cause worthy of financial support, and thereby the Christian religion receives its most deadly blow at the hands of its friends.

I used to fight when a boy on the broad Texas prairie. I must confess that I was never fond of fighting, because I often got badly whipped, but I was never afraid of the boy who would draw the line across the battle field and dare me to cross it, but I was desperately afraid of the boy who would slip up behind and with his keen knife stab me in the back. Likewise, the man who claims to be a Christian but under the cloak of science slips up behind the unsuspecting Christian and stabs to death the vital principles of the Christian religion is the most dangerous foe the cross of Christ has ever known. When, oh when will our preachers and educators see it?

This one appeal I make for us common herd of Christians and this one prayer I offer in Jesus' name that God will speedily find some way to rescue his cause from these destructive forces.

BRITONS AND AMERICANS

By P. I. Lipsey, Jr.

London, England.

The London newspapers give considerable attention to Americans and American affairs, much more attention, I believe, than the press of the American southern states gives to the activities of Englishmen.

Especially is there much editorial comment on the peculiarities of Americans and the alleged national characteristics of our citizens. Some of this comment is far from favorable. Certain of the London papers go out of their way to speak offensively of Americans. Others are very careful to be fair.

It is impossible to avoid the impression that the English have a dislike for Americans in general. But I do not think that this feeling is more marked than the well known disfavor with which all people are inclined to regard the "foreigner". The English, I feel, are equally as tolerant of us, if not more tolerant, than we are of our neighbors who come to America from European and Asiatic countries. Antagonism to the foreigner appears to be inherent in the citizen and almost inevitable in the loyal patriot.

Our personal relations with English people we have met have been very pleasant. The average Englishman and the average American will get along very happily together. The two chief causes of irritation, perhaps, have been the braggart American (I insist he is not representative), who emphasizes his vast material prosperity, and, on the other hand, the British writer who takes delight in sticking pins in the American hide.

There are some London papers which habitually are anti-American. One, which in the course of my duties I read daily, consistently makes uncomplimentary references to Americans. The "intellectual barbarity", the habit of being in "a mad rush", the "lawless spirit" of our citizens is written about. And recently the charge that American children are taught in school to hate England has been revived and gloated over.

Of course there is some basis for all charges, but it is not right—as some statesman has pointed out—to indict a whole people. The human race is very faulty. And it is much safer to rage over the weaknesses of people in a distant land than over the debilities of one's own folk.

The presence in England of a great number of Americans, especially in the summer months, keeps the topic constantly before the English public. Perhaps not one-one hundredth as many British subjects are to be found roaming through the United States. The average American seldom gives a thought to the personal characteristics of Englishmen. But the Britisher in the islands has the American on his mind all the time.

British writers, both popular and intellectual,

have a favorite topic in the subject: "Possibilities of war between Britain and the U. S." The masses of the people would never think of such a possibility if it were not for these international busybodies. Of course we have similar nuisances in America—and we have Mayor Thompson of Chicago!

From my modest observation of world and international affairs—and from my knowledge of the hearts of men of the present generation—I am firmly of the opinion that the generation which fought the great war will not see the United States in another war. Not even with Mexico—or Nicaragua—and certainly not with Great Britain.

As everybody knows, there are some great industries which make a lot of money out of war. In addition, there are billions to be made out of being ready for war, to be made out of armament. It is "good business" for some people to keep the public, the voters and tax-payers, in a state of fright of other nations. I believe it takes a lot of scare to make American voters vote big armament—and I am glad of it.

Some American newspapers, it is no secret, are very friendly with businesses which make money out of armament—whether the armament be used or not. It is natural, then that they should concoct frightful stories of "Japan's Secret Menace", and Britain's "selfish designs".

I went to the British foreign office with one of these stories not long ago for comment. This comment was "big navy propaganda", and that looked reasonable to me. The same sort of propaganda is, or are, broadcast here in England, too.

Not long ago I heard a Communist speaker asking why the conservative English press were so frank in condemning America for the Sacco-Vanzetti case. He answered his own question by saying that the English conservative press, although they did not want war with the United States, found it to the advantage of themselves and certain business allies to keep up a state of irritation between the two powerful countries. One may learn wisdom even from the "Reds".

Patriotism and love of one's country is without doubt an admirable sentiment. But in far too many hearts which love their country there abides the seeming corollary that one must hate the citizens of other countries. It is not easy for me to believe that God loves Americans and despises Italians; that he is particularly fond of Germans and holds Chinese in contempt!

My wife and I believe that the English are a very fair and amiable people. They are not so superficial as some races, not so easy to get acquainted with, and not at all demonstrative. But they are fundamentally our friends and do not take so seriously as we do the cynical criticisms on Americans by some of their smart-aleck writers.

If we could just keep out of the hands of a certain type of politician, free ourselves from the wiles of demagogues, we would find, I believe, that the common men of all nations are brothers in their hearts.

The editorial fraternity, particularly among Southern Baptists, will regret to lose Dr. W. P. Throgmorton, editor of the Illinois Baptist. On account of ill health, he finds it necessary to give up his work and rest a while. May our Father lead him into more gracious communion with him and fit him for more delightful service.

"I was bidding a friend 'bon voyage' on a Cunard pier the other afternoon, and I said to him by way of a joke: 'Maybe you will bring a new creed back with you; but be careful if you do—you know it's hard to get through the customs house nowadays.' 'Oh,' said my friend, 'there'd be no difficulty about that. These new creeds never have any duties attached to them.'"

—Miss. Visitor.

The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY
E. I. LIPSEY, EDITOR

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October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which accompany the notice.

THINGS TO THINK ABOUT

Last week there was in Jackson a meeting of the Executive Committee of the Convention Board, the Education Commission and representatives of the colleges, and other Baptist institutions in the State to consider our educational situation and confer about some plans for relieving the Education Commission from the financial pressure now on them. It will be remembered that last year the Education Commission reported at the State Convention in Jackson an indebtedness of \$37,000, and asked for relief. A motion to make a flat appropriation of \$90,000 to the educational work from the program receipts, before any other distribution was made, was voted down. Then a motion was passed authorizing the Education Commission to borrow during this year money sufficient to meet its needs.

Upon this instruction, they have borrowed and will probably borrow from the banks by December the first about \$70,000. It was this situation which confronted them and which they wish the Convention to face at its meeting in Grenada on Nov. 15th. As is known to many and should be known to all, the Convention authorized the issuance of bonds for the endowment of Mississippi College, \$250,000, and for the endowment of Mississippi Woman's College and Blue Mountain College \$100,000 each. Of this \$80,000 of the Mississippi College bonds have been paid off as they fell due. And there remains a bonded indebtedness of \$370,000 to be paid through a period of several years ahead.

The best way of meeting these obligations was under discussion for about three hours in the afternoon and two and a half hours at night. Several different expedients were proposed and one finally adopted as a measure to be recommended to the Convention. And this is the recommendation proposed to be made:

That a state-wide campaign be launched to begin not later than Jan. 1st, 1928, for the purpose of raising one million dollars (\$1,000,000) to be distributed among the colleges for endowment purposes, the money to be used to defray the present obligations of the Education Commission, to retire the bonds of the Convention and to add to present endowment of the colleges.

This proposition will come before the Convention for the thorough consideration and such action upon it as the Convention sees fit to take. It is published here as a matter of information that it may have the best thought of all our people. We should have been glad if there were a longer time for mature deliberation on it before the Convention, but all will have to think fast and come to the Convention with open minds and an earnest prayer that the will of God may be revealed, accepted and done.

Those present in the meeting were, (1) representing the Convention Board, R. B. Gunter, J. A. Taylor, W. N. Taylor, T. W. Young, J. D. Ray, M. P. Love, R. A. Kimbrough; (2) rep-

resenting the Education Commission, D. M. Nelson, O. B. Taylor, A. H. Longino, H. L. Martin, J. N. McMillin, S. E. Travis, J. W. Lee; (3) representing the colleges, J. W. Provine, B. W. Griffith, J. L. Johnson, T. E. Ross, H. T. McLaurin, W. W. James, L. T. Lowrey; (4) Ministerial Board, M. O. Patterson, A. C. Watkins; (5) representing Hospital, Wayne Alliston; (6) representing Orphanage, J. R. Carter and A. J. Aven. P. I. Lipsey was asked to preside. The action taken was not unanimous, but was by vote of a majority, a minority preferring another plan.

TOMORROW WE DIE

Paul, in writing to the Corinthians about the resurrection, quotes from Isaiah, "Let us eat and drink for to-morrow we die". Paul does not give this as advice to others, of course, nor as in any way his motto or philosophy of life. Quite the contrary. He believes that to state this as one's conception of life is to condemn it. The moral sense of people, in any measure enlightened by the gospel, instinctively revolts at this philosophy of life. Simply to state it is to bring it under condemnation.

But there are people whose philosophy of life may be stated just in these terms. Their whole vision and prospect are circumscribed by the material world in which they live and the temporary life which ends with the grave. The reason for it is not far to seek. Indeed we do not have to study it out for ourselves. It is given in the very same verse and sentence. They say, "Let us eat and drink"; that sums up their whole conception of life and happiness. And the reason they adopt this idea of life is in the following words, "for tomorrow we die". The idea that death ends all is the reason for their dissolute moral idea and practice.

That is the inevitable result of a denial of a hereafter, or vague views about immortality. Paul says if he did not believe in a life hereafter, he would go in for a good time here, the indulgence of appetite. These are his words: "If after the manner of men I fought with wild beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for tomorrow we die."

If we are to preserve the morals of our generation we must keep constantly before them the assurance of a life to come. If we are to save our age from its present apostasy in morals, we must save them from the decline of faith in heaven and hell. No machine will run long whose wheels are not fastened on with a nut and a cotter's pin. And no generation of men will maintain a decent standard of morals when it has lost faith in a life to come. Suicides and crimes of violence and passion increase because men have ceased to hear the message and feel the power of the world to come.

In the most dissolute age since the flood the apostles of Jesus set up a new standard of holiness and righteousness. And they enforced it by proclaiming the life hereafter. They went everywhere preaching Jesus and the Resurrection. We need to follow in their train. The fifteenth chapter of First Corinthians needs to be preached on other occasions besides funerals. Our generation hears too little about the hereafter. Many preachers are like Confucius, saying this present world with its problems and needs takes all their time. But this present world will never be straightened up except by making men feel the certainty of the world to come. Whenever the present is bigger than the future with any man, he is nothing more than an animal, and will degenerate as an animal. "Let your loins be girded about, and your lamps burning, and be ye yourselves like unto men looking for their Lord."

Pastor Selsus E. Tull of the First Baptist Church of Pine Bluff, Arkansas, was assisted in a revival by Dr. Otto Whittington of Little Rock, in which there were 121 additions to the church, 74 by baptism.

The Baptist Church house at Quitman was burned Sunday afternoon, valued at \$15,000. The congregation, led by Pastor J. W. Faulkner, is already planning for a brick building.

Dr. W. O. Carver of the Louisville Seminary is assisting Pastor J. C. Greenoe in a meeting at First Church, Vicksburg, using the Acts of the Apostles for the morning service and the Gospel of John in the evening.

Rev. W. L. Norris and Mrs. S. M. Ellis, both of Memphis, were married Sunday and left for a two weeks' vacation in Cuba. Mrs. Ellis was the widow of our former Mississippian.

Daniel Webster is reported to have spoken these as his last words: "My general wish on earth has been to do my Master's will. That there is a God all must acknowledge. I see him in his wondrous works. Himself how wondrous! What would be the condition of any one of us if we had not the hope of immortality? What ground is there to rest upon but the gospel? There were scattered hopes of immortality among the Jews. There were intimations, crepuscular, twilight, but thank God, the gospel of Jesus Christ brought life and immortality to light." Then this greatest reasoner repeated in a clear, firm voice the Lord's prayer, and he was gone.

The people generally have been informed through the daily papers that Dr. J. R. Carter has resigned as Superintendent of the Mississippi Baptist Orphanage and is succeeded by Rev. B. E. Massey. We expect to give some extended expression of appreciation of the services of Brother and Sister Carter in next week's issue of the Record. We have never had in our State two more faithful and deserving servants of the Master than these two, and there are none who are more dearly loved by Mississippi Baptists. Mrs. Carter has been Matron of the Home for thirty years and has carried the burden of this work on her loving heart through these years. Brother Carter has been Superintendent for twenty-five years, and is still vigorous and strong. He will find work with less burdensome responsibility and is capable of many years more of good work. They will make their home in Magnolia. A year ago Brother Carter determined to retire from this work and induced Brother Massey to come to the Orphanage to take it up with a view to succeeding to the superintendency.

Last Sunday was the first time this writer ever undertook to preach with his hat on. At Georgetown Sunday it was a cloudy, cold day, and the wind was sharp. The new church building is unfinished and the congregation worshiped out of doors in front of the new house. Pastor M. P. Jones was expecting to lay the corner stone, but it didn't arrive for the ceremonies. Nothing daunted these plucky people gathered for an open air service. The old church house had been partly demolished and we worshiped in the open. The Sunday School is still held in the school building. A good crowd assembled from Georgetown and other communities. Brother G. W. Riley, who held the first religious service for Baptists in this community 18 years ago in a factory shed, was present, conducted the devotional service and preached at night. Six of the original members were present Sunday. The editor preached on the text, "I will build my church". These people are building a handsome and commodious house for a community of this size, to cost about \$15,000. It provides for Sunday School class rooms, assembly rooms, social gatherings and an auditorium to seat about 600 people. It is a joy to see the progress they are making. Pastor Jones is a real leader and the Lord is honoring his ministry. A history of the church is published on another page, or will appear next week.

Convention Board Department

R. B. Gunter, Corresponding Secretary

JUST THINKING

It is important that the Baptist brotherhood of the State realize the obligations resting upon them. For this reason we are giving the following for their consideration from now until the meeting of the State Convention.

The denomination has now in outstanding bonds on our colleges a sum totaling \$380,000.00. These bonds bear 6% interest. There will be needed by the 1st of December \$70,000.00 for taking care of the interest for current obligations in three of our colleges due to the standardization requirements, and \$30,000.00 for retirement of Mississippi College bonds. By this we mean that the \$70,000.00 needed is not available unless borrowed, and in fact \$37,500.00 of it has already been borrowed for last year's obligations and will be due the 1st of December. These obligations were made by the State Convention which is composed of messengers from the churches and the credit of the Baptists of Mississippi is at stake. Yea, our honor is at stake. The question before us is how shall we provide for this deficit.

Several solutions have been offered. First, that we increase the percentage to Christian Education and take care of the deficit out of the cooperative funds. It has been suggested that the percentage for Christian Education should be 45% of the total contributions. Second, it has been suggested that first of all 10% of the total receipts be given to Christian Education for taking care of the deficit and that the remaining 90% be distributed to the various interests, giving to Christian Education 35%. Third, a special cash campaign for the purpose of raising this \$70,000.00 has been proposed and that this campaign be launched as early as possible following the State Convention; that this be over and above the cooperative program. Fourth, a million dollar campaign has been recommended, same to be launched within three months. The first obligations to be taken care of with funds raised in this campaign to be the above deficit, next that all endowment bonds against our colleges be retired, and that the remainder be divided among the colleges for endowment purposes according to the present ratio of distribution of the cooperative funds to the colleges, with 5% going for ministerial education endowment. Fifth, that the Education Commission be instructed by the Convention to borrow the amount necessary to take care of the deficit and that in order to encourage the banks in making the loan that a vigorous and comprehensive campaign be launched immediately following the Convention for the purpose of putting on thoroughly our cooperative program and then set aside each month one-tenth of the total receipts to be applied on the deficit and to divide the remaining 90% on the present basis of distribution. It is believed by some that if we organize thoroughly for putting on the cooperative program that our subscriptions will approximate one-half a million dollars and that by this method this deficit within two years can be taken care of and the cooperative program so strengthened as to enable us thereafter to take care of bonds and interest annually out of the regular percentage to Christian Education without setting aside the 10% to begin with. It is also believed that by strengthening the cooperative program in this way that none of the participating interests will receive any less (and perhaps more) than they have received during the past two years.

We do well to consider this last suggestion.

The cooperative program has never had the undivided interest of all participating causes. It has never had a fair chance to show what it will do. It has never had the undivided support of all our people. It has never had an open field. We do well also to bear in mind that practically all the district associations have already agreed to increase their contributions for 1928 by one-third of what has been given during the past year. If this is done and if by means of a thorough campaign we reach out after every church in the State, we can easily hope to increase our contributions next year to cooperative work by at least 50%. This plan will not interrupt our present cooperative plans and will enable up to take care of the deficit on our college bonds and to work harmoniously, enthusiastically for the program which is becoming thoroughly entrenched in the convictions of our people.

Whatever we may prefer or think, it must be kept constantly before us that these bonds are Baptist bonds and that the prompt payment of our obligations is just as important as the promulgation of our beliefs, as is the enunciation of our doctrines.

We should find the Lord's way for doing His work and then all go together. While this is our work, at the same time it is the Lord's work. We do well to recall the words of the great English statesman who said in the midst of a great crisis in England, "Every Englishman will be expected to do his best". Every Baptist is expected to do his best. He should want to do no less. For this reason, let us go to the Convention praying for the Lord's will to be made known and not asking for the Lord to approve any plans which we may prefer to make without first having His leadership.

Unless we provide now a financial budget plan which will take care of our school bonds, one of three things must follow:

1. We shall have to launch an Educational Campaign separate from our cooperative work, or,
2. Our schools will drop out of the standardized list, and,
3. Baptist credit will be in bad repute.

If we sufficiently increase the Budget every obligation can be met. Let's do this.

STATEMENT

Budget receipts for the Convention year closing October 31, 1927, \$275,146.78.
Designated gifts \$41,730.88. Total \$316,877.66.
Receipts for October 1927, \$62,514.15 as against \$50,075.76 for 1927.

Budget receipts for the year closing October 31, 1926, \$282,982.56.

Designated gifts for the same period, \$50,703.57. Total \$333,686.13.

Percentage of cost for total receipts for 1926, 7.5%. The net expense 5%.

Percentage of cost for total receipts for 1927, 6.84%. Net expense 3.78%.

Profit on building, \$3,625.48.

Profit from Press, \$1,369.54.

Profit on Book Store to April 30, \$470.62. No inventory taken since April 30th as the Baptist Sunday School Board which now owns half interest in the Book Store runs its fiscal year to April 30th.

Loss on Baptist Record for the year \$278.08.

Total profit, not including Book Store from May 1st to October 31st, \$5,167.56.

ANSWERS TO "DO YOU KNOW?" (November Installment, No. 2)

1. Seventeen, of which fourteen are denominationally owned and three privately controlled.
2. The combined circulation was given as 195,754 at the last meeting of the Southern Baptist Convention, though as the result of a special campaign for increased circulation authorized for the fall months, this number has been materially increased.
3. One hundred and ninety-five thousand homes, representing 880,000 Baptist church members, or 23.8 per cent of our total constituency, as contrasted with 626,000 Baptist homes, and 2,820,000 church members, or 76.2 per cent of our constituency receiving no Baptist paper and getting no regular information about our Baptist Program doctrines and activities.
4. Abraham Lincoln.
5. Chester A. Arthur.
6. The separation of church and state.

FREE CARS FOR ORPHANAGE

It has been customary for a number of years for the railroads of the state to run free cars during Thanksgiving week to bring donations to the Methodist Orphanage, Baptist Orphanage, Mississippi Children's Home Society, Old Ladies' Home, and Old Men's Home, all of this city.

Our friends have been very generous in the past and we wish to assure them their remembrances will be greatly appreciated this year. These cars have meant much in the past and will mean much more to us this year because of the flood situation.

Would you give as wide publicity to these cars as possible and urge as generous donations as your people are willing to make—any kind of farm produce, groceries, clothing, or cut goods.

Please see that each individual package is plainly marked for the Home it is intended, as: METHODIST ORPHANAGE, BAPTIST ORPHANAGE, etc. Attention to this will avoid confusion.

Below is the schedules of these trains:

I. C.

Leave Horn Lake for Jackson Friday, Nov. 25.
Leave Osyka for Jackson Friday, Nov. 25.

G. M. & N.

Leave Middletown, Tenn., for Union Tuesday, Nov. 22.

Leave Agricola for Union Tuesday, Nov. 22.
From Union into Jackson.

G. & S. I.

Leave Gulfport for Jackson Friday, Nov. 25.

M. & O.

Leave Corinth for Meridian Friday, Nov. 25.
Leave State Line for Waynesboro Friday, Nov. 25.

Leave Waynesboro for Meridian Saturday, Nov. 26.

Very sincerely,

B. E. Massey, Supt.

THE ORPHANAGE SIGNAL

Our greatest needs at present are: Sheets for double beds, pillow cases, table linen measuring six by eight feet, and napkins, shoes in small sizes from 9 to 3, sweaters and coats for all ages from six up, dresses for girls from six to twelve years of age, dresses for Sunday use for girls from twelve to nineteen years; cloth of every description for boys from six years upward. Of course food supply is always in demand, syrup, etc.

It is my intention to carry The Baptist Orphanage Glee Club to the Convention. Baptists going up in their cars with extra room, can save us the expense of railroad fare by carrying one or more of our girls. If you have space, will you please let me know immediately?

—B. E. Massey, Supt.

CENSORSHIP BILL PLANNED

A motion picture censorship bill "with teeth in it" is the plan of the Mississippi Federation of Women's Clubs, and three able lawyers have been engaged to draft such a bill, which will be presented for passage at the January session of the state legislature. A valiant fight will be carried on by the club women to secure passage of the act.

For more than a year Federation leaders have been quietly at work securing evidence to be presented to the legislature showing the need of a statute of this character, and it is stated that they have collected a highly interesting exhibit of "kills," taken from the advertising matter of motion picture theaters, with which they expect to prove their contention that lewd, lascivious and immoral pictures are being shown in the theaters of this state, many of them being downright nasty.

This exhibit, it is stated, will be placed on display in the corridors of the capitol building, between the house and senate chambers, that the lawmakers may see for themselves the necessity of regulating the motion picture theaters through censorship.

Two years ago the women who led the fight for a motion picture censorship law were handicapped by one of the most powerful lobbies ever brought to Jackson, but the leaders say that this time they are going to have a powerful lobby of their own, and they will have irrefutable evidence to present showing that uncensored pictures are corrupting the morals of the boys and girls of the Commonwealth.

Literature is being prepared, to be sent to members of the legislature in advance of the January session pointing out the necessity for remedial legislation. At the same time the local clubs, affiliated with the Mississippi Federation of Women's Clubs are at work among the lawmakers trying to secure pledges of support from the lawmakers.

THE GOLDEN RULE IN BUSINESS

"Golden Rule" Nash is dead, but the business policies formulated and practiced by him will live and grow in favor. His dealings with his employees earned for him the sobriquet "Golden Rule," and he lived up to it.

Arthur Nash began his business life in an humble way. He was educated for the ministry, preached for a time from the pulpit, and then started a tailoring establishment, and in his relations with employees and others preached from the business office.

He wanted those responsible to him and for whom he was responsible to prosper with him, and he did all in his power to see that they got out of life what every worthy person was entitled to.

All the sermons are not preached in the churches. Some of the most helpful lessons are given by men in their every-day lives, in their sympathy with and consideration for their fellows.

Arthur Nash was representative of a type of business men whose numbers are increasing, business men who believe that the Golden Rule applies just as much to business dealings as to other phases of human life.

The lives of such men (and there are many of them) as "Golden Rule" Nash refute the charge that the world is going from good to bad. It isn't. It is a better world today, if we study it from every angle, than it was 50 years ago.

There is every reason to believe that 50 years hence this will be a better world than it is today.

Practice of the Golden Rule will make it so—the Golden Rule in the home, in business, in all the dealings between man and man.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

That sentence is a summation of the law and the prophets. It is the infallible guide to success in life and the most direct route to glory when the book of life is closed.—Commercial Appeal.

OUR HOME MISSION BOARD AND ITS WORK
B. D. Gray, Corresponding Secretary

Location

The headquarters of the Home Mission Board are in Atlanta, Georgia, on Carnegie Way, 804 Wynne-Claughton Building. The Board was organized by the Southern Baptist Convention in 1845 in Augusta, Georgia; was located at Marion, Alabama, for thirty-seven years, and removed to Atlanta, Georgia, in 1882.

Organization

The Board consists of eighteen local members, one member from each State in the territory of the Southern Baptist Convention and the District of Columbia, with the officers of the Southern Baptist Convention as ex-officio members.

The unpaid officers of the Board are the president, Rev. W. M. Seay, D.D., Mr. I. M. Sheffield, auditor, and Rev. W. H. Major, D.D., recording secretary.

The paid officers of the Board at present are: The corresponding secretary, Rev. B. D. Gray, D.D., treasurer, Mr. C. S. Carnes and the following heads of departments: Rev. J. W. Beagle, D.D., superintendent of independent and district missions; Rev. E. A. Fuller, D.D., superintendent of evangelism; Rev. A. J. Barton, D.D., superintendent of church extension; Rev. J. W. O'Hara, D.D., superintendent of mountain mission schools; Rev. W. N. McCall, D.D., superintendent of work in Cuba; and Rev. H. F. Vermillion, D.D., superintendent of Southern Baptist Sanatorium, El Paso, Texas.

The Field

The field includes all of our territory South of the Ohio River, Southern Illinois and Missouri and from Maryland to New Mexico. The Board also does work in the four western provinces of Cuba with headquarters in Havana, and also in the Canal Zone.

Sphere and Scope of Home Missions

The Board is and has been for eighty-two years the one great inter-state, Southwide missionary agency of Southern Baptists. Its work has changed with changing conditions, simple at first but becoming more complicated as the work enlarged. Through its cooperative missions it has achieved marvelous results in enlisting, combining and directing the forces of our denomination for the conquest of the Southland for Christ. It has a marvelous record in evangelism, having been a soul-seeking agency during all its history.

The enlistment feature of our work has blended efficiently with our evangelistic idea and soul-saving and convert-culture have made the Home Mission Board conspicuous among denominational agencies throughout America. Hundreds of thousands have been won to Christ through the labors of our evangelists and missionaries and brought into Christian service. Until a few years ago the missionaries of the Home Mission Board had won one-fourth of the converts among Southern Baptists and had established one-fourth of the churches.

From 1845 to 1920 there were 395,251 baptisms by our Home Board missionaries; 8,054 churches were organized. Through our missionaries and evangelists more volunteers for Christian service have been won than through any similar agency.

The Future

Glorious as has been the past history of our Home Mission Work—and it has been as stirring as romance in the sacrifice and vision and achievements of our workers—the future holds far greater opportunities and responsibilities. There is an average of a million lost souls of adult age in every State of the South who make no profession of religion. We have nearly ten million Negroes who sorely need our help and leadership;

some five million foreigners, most of whom are without God, many of them alien to our American civilization, bringing with them much of the Old World's poverty and discontent. We must give them the Gospel in its purity. A half million Jews, only a few of whom acknowledge Christ, and among whom Southern Baptists have but one missionary, constantly at work, must have the Gospel of Christ. Then the greatest task before Southern Baptists, and consequently before the Home Mission Board, is that of helping to enlist the great body of Southern Baptists, now numbering 3,700,000, a vast multitude but without enlistment, and who through persistent and thorough development must be developed into an army of conquest. On a deep, broad, thorough enlightenment and enlistment of our people hinges our progress at home and abroad!

SHANGHAI COLLEGE

October 1, 1927.

(Letter sent to Miss Keithley and handed to The Baptist Record.)

I have been waiting through September until we were fairly sure of the situation before I wrote this letter. As we had anticipated, we were almost swamped with students.

The enrollment has reached 390 in the middle school and 470 in the college. We hardly know where they are all tucked away. It was impossible to take in a less number of students although we have refused all that we could in good conscience. The enrollment in the college stands something like the following:

Seniors, 70; Juniors, 70; Sophomores, 125; Freshman, 125; Sub-freshman, 40.

All the rest are unclassified. You see we have had a falling off in Freshman and Sub-freshman, but a very large increase in the upper three classes. This falling off is largely due to the fact that so many of the middle schools were disorganized and students were not able to finish their work, and also from the fact that a great many students have been unable to enter college because of the disorganized financial situation. I would estimate that not more than one-tenth of the number of students are in college this year that were in college last year in all China. Among our college students are 113 girls.

For several years Shanghai College has had the second largest number of students in college in any of the sixteen Christian colleges, the only other college being Yenching and it is not in the disturbed area. We also have the second largest number of girls in any college in China, government or Mission. Among our college students are four missionaries who are taking the opportunity to get some more work, especially in Education, while they cannot go back to their work. We are very glad to render this service.

Regarding teachers, we have lost a large number this year. You have heard of the sudden death of Mr. Helfrich. There have also gone on furlough, or sick leave, Dr. Poteat, Mr. Gordon Poteat, Dr. Westbrook, Mr. Wiley, Miss Kethley, Miss Priest, Mrs. Millar, Mr. Hanson; and Miss Paterson has not yet been returned from furlough. We are thankful for the help that is being given by teachers from the Missions who are unable to go back as yet to their stations. This includes Mrs. Blackman from Yangchow, Mr. Nasmith from Shaohsing, Miss Hill from Shaohsing, Miss McCulloch from Hangchow, Miss Edgar from Kinkwa and also Mr. Falk from the Swedish Lutheran Mission who is teaching French for us. We are glad that Mr. and Mrs. Lamson have returned and are in the work. Dr. Chen and Dr. Zee have also returned after study in America. In addition to these we have the following new Chinese members of the staff: Chen Ching Hwa, whom we secured to do Mr. Helfrich's work in Business Administration; Mr. Tu for Physics; Dr. H. H. Sun for Political Science in place of Mr. Lee; Dr. Ling for Education;

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Miss Esther Nieh in Botany; T. K. Van in the Education Department; Mr. H. K. Lo as principal of the Middle School. Three of these, Mr. Van, Mr. Lo and Mr. Chen are Shanghai College graduates. We now have on the faculty twelve returned students and for the first time we have a majority of Chinese on the Joint Faculty as well as a majority in the Board of Managers.

The term has opened very auspiciously and the spirit among the students seems to be quite good. We are now having three voluntary chapels a week with a good attendance, and three required assemblies.

In the face of our large attendance and changed conditions, we are undertaking the reorganization of the religious work for this year with new vigor and enthusiasm. Mr. E. L. Pan has charge of the religious work in the Academy and Mr. Tsu Foh Kong who has been in religious work in Hangchow during the four years since his graduation will have charge of the college religious work. There is every prospect that the religious work in the institution will take on new life and we fully expect a deepening of the religious life and activities of both students and faculty.

The anti-Christian sentiment seems to be slowly dying down. I had a long talk with a pastor from the interior recently and he said that everything was gradually returning to normal. This same report comes from most of our stations. Our schools that were taken over in Kihwa have been returned and are being re-opened. All of our other schools are also being re-opened. As you probably know, the latest decision of our Reference Committee is that men may now go back to the stations while women who have special administrative responsibility may return for brief conferences.

While the anti-Christian attitude is slowly receding, the non-Christian school leaders are still quite strong in their opposition to Christian schools, and so are determined that the government regulations shall not be lessened. There is no possibility of these regulations being lightened within the next few years, whatever the government may be.

We have just had the fall meeting of the Board of Managers and a very good meeting it was. The Board voted to elect a Dean of Men and they elected Mr. T. K. Van. We do not know yet whether he will accept. The Board also voted to ask authority from the Board of Trustees to register the college as soon as practicable, it being understood that when this authority is given, the Board of Managers will have another meeting and decide at that time whether the way is open for registration. The Nanking government has already deferred the time of application for registration to December 1.

As to the general political and military situation, one can hardly write anything with the assurance that it will not be entirely changed by the time the letter reaches you. We were all disappointed that General Chiang Kai Shek has left China. As a result no one knows what the situation is. None of the factions seem to make any headway—Feng, Sun, Hankow or Nanking. The situation has never been more complex. While Hankow and Nanking have apparently coalesced, the radicals in Hankow have not entirely subsided.

The communists have captured Swatow and even in Shanghai there is a recrudescence of strikes and murders.

China certainly needs Christianity. If there was ever a time in her history when she needed all the interest and prayers and effort of American Christians, that time is today.

Yours very truly,

—F. J. White.

Probably the largest Baptist church in the world is a Negro church in Chicago (Olivet), with 10,000 members. If it were divided into ten churches it would doubtless do twice as much.

Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

HOW TO PUT ON AN EVERY MEMBER CANVASS (Continued)

Let us suppose that the day to which we have been looking forward to with so much interest has come—THE DAY FOR PUTTING ON THE EVERY MEMBER CANVASS. The pastor and campaign committee have been, for the past month, preparing the canvassers and members for the Every Member Canvass, and now the time has come for actually putting it on. Of all the days of the year, this is perhaps the most important, because the future of the church depends so largely upon the result of the Every Member Canvass.

1. AT THE 11:00 A.M. SERVICE.

Let us suppose that the Lord has favored us with a beautiful sunshiny day, and that the church is crowded to capacity.

1. THE SERMON.

The pastor has been praying and studying his Bible more than usual during the past week, and as he delivers "God's message for the hour" the Holy Spirit comes in great power, and the entire congregation is led to re-consecrate and re-dedicate themselves to God and to His service.

2. AT THE CLOSE OF THE SERMON.

The pastor will again announce that, "Beginning at 2:00 o'clock this afternoon, the canvassers will start visiting the homes of the members to secure pledges for the support of the church another year". He will further say, "Perhaps you folks would like to know who are going to take this canvass. Let all the men who are to help with the canvass this afternoon, come to the front so the members can see who you are!" Men from all over the house will begin to arise and come to the front—doctors, lawyers, bankers, farmers, in fact men from every profession represented in the church's membership. Many of them have, for years, been active members of the church, while many others were never before known to take an active part in church work. (See "Canvassers" on Page 7 of 10-27 Record.) As these men, 2 for every 25 church members, face the people, a thrill will pass through the congregation such as hasn't been experienced in many a day. The pastor will then ask, "All who will promise to remain at home this afternoon until the canvassers arrive, please hold up your hand". And, immediately nearly every hand will go up. One or two who have, for the past six months, been disgruntled, and soured on the world, haven't been in sympathy with the future program of the church, and hadn't planned to be at home that afternoon, but when they see that all those men are not only for the program, but are actually going to take the canvass, and when they see EVERYBODY else pledging themselves to remain at home, they will stick up their hands too. It may be hard for them to do it, but after swallowing five or six times, and turning red in the face, and twisting about uneasily, they will "stick them up", and the pastor will announce to the canvassers, "It is unanimous. Everybody is going to remain at home this afternoon until you arrive."

The teacher of the men's Bible class will by that time be so full he can't keep still any longer. He will stand and say, "Brother Pastor, I just want to say that my class is going to be 100% in supporting this program. Every man in my class has already pledged himself not only to stay at home until the canvassers get there, but they are going to sign a pledge card." The pastor will, of course, have THAT class to stand, and when they get up somebody else on the

other side of the house will have gotten up also. It will be the teacher of the women's class. She will say, "Brother Pastor, heretofore our husbands have been getting all the pleasure and blessings that come from supporting the Lord's work, but I just want to say that hereafter their wives are going to share the blessings with them. Every one of us pledged ourselves last Sunday to not only sign the pledge cards, but we are going to pay what we pledge, and we are going to be scriptural and pay a part of it every Lord's day." The pastor will ask that class to stand, but before they can get up a young man, one of the canvassers, will be addressing the pastor, to announce that the Senior department is going to be a 100% department, that every young man and every young woman in the Senior department have, by a standing vote, pledged themselves to stand by the pastor and campaign committee in putting the program over for the Lord. The pastor won't have time to ask that department to stand, for the superintendent of the Intermediate department and the superintendent of the Junior department will both be on their feet speaking at the same time, and saying that most of them pledged to support it four Sundays ago when they were first asked to do so, and that two Sundays ago every one in their departments promised to do so. The pastor will have all of them to stand, and as they look about, 90% of the congregation will be on their feet, in fact everybody will be standing but the little children and the older ones, who, for one reason or another, have not been attending Sunday School. Under the inspiration of the hour the pastor will say, "I wonder if we can't be a 100% congregation? All of you who are members of this church and haven't already promised to support our program, if you will, right now, join these others in promising to make a pledge this afternoon, for next year's work, stand to your feet!" That disgruntled member will begin to crane his old neck around to see if anybody is going to promise, and when he sees everybody, from the youngest to the oldest, getting up, he will bite his tongue and ease up also. With the entire congregation standing, most of them will be overcome with joy and emotion, and the pastor will lead them in a closing prayer. A stranger coming down the road arrives just in time to see them coming out of the church. They will appear to him to be the happiest people in the world, all except that old disgruntled member. He will look like he has been to a funeral.

(To be continued)

Home Board Evangelist W. M. Bostick assisted our former Mississippian, C. W. Knight, in a great meeting in Harrodsburg, Ky. There were 65 additions, 50 of them for baptism. The singing was led by Plunkett Martin. Home Board Evangelists are just now winding up a simultaneous campaign of evangelism in the churches of Mobile, Brother Bostick being with Dr. E. M. Stewart of Central Church.

There is no pluckier bunch of folks in Mississippi than is found in the First Church, Grenada. They haven't as many people as Jackson, but when it comes to undertaking big things, they are scared of nothing. They entertained the Convention a few years ago, and did it well. At that time they had just finished the renovation and enlargement of their church building. Now they are ready for a still bigger Convention. Pastor W. E. Farr has led the church into larger vision and service than ever before. You will be glad to catch their spirit at the Convention.

W. M. U.

State Convention, Grenada, November 15-17

Sister, are you planning to attend the State Convention? If possible, please do so. In our office the other day a sister remarked that she would like to attend but it was "the men's Convention". Indeed it is not theirs more than it is ours. It is the Baptist Convention of the State. And we need to be present at each session, joining in each praise and prayer service, and giving strictest attention to the discussion of each report. And if we go as delegates, be ready to vote in an intelligent way. Let as many sisters go up to the house of the Lord at this time as possible.

District Conferences

At this time the Office Force is giving special interest to the Conferences of Associational Young People's Leaders and Superintendents. And we are pleased to note the attendance of other officers. In District One the Superintendents met in the home of our Vice-President, Mrs. W. Y. Quisenberry. Our State President and Corresponding Secretary were present. The morning was given largely to the discussion of the Associational Standard; and the afternoon to general discussions. Each Superintendent realized the worth of the day and gave generous expression to her enjoyment of such an opportunity. All returned home feeling that many problems were made clearer and with a bigger vision of the Task. Mrs. Quisenberry, under the management of her splendid cousin, Mrs. Garrett, served an excellent lunch.

The Young People of the First District will hold their Meeting in Jackson on the 8th.

The next Conference was in Brookhaven. All met together in the Church; not only Leaders and Superintendents, but Personal Service, Mission Study, Stewardship and other interested officers. Mrs. L. L. Toler, Vice-President of this District, was of course present and had sent out the call that brought all her workers together. The morning session, led by Miss Traylor, was spent in a general Conference. The enthusiasm and interest grew with each discussion, and when the hour for lunch arrived no one seemed ready to stop. This lunch was, however, greatly enjoyed. It was served by some of the good women of the local society. Afternoon was given to separate conferences. Miss Traylor took charge of the Young People's Leaders, and Miss Lackey of the Superintendents. The day went all too fast for all. The final hour, given to expressions of what the time had meant to each, was specially uplifting.

The Fifth District Conference met in 1st Church, Laurel. Here Miss Traylor was assisted by her District Leader, Mrs. W. J. Pack, and Mrs. E. N. Pack of Hattiesburg, Vice-President, was helped by Miss Slaughter. It will be merely a repetition of what we have stated above to tell of this splendid Conference. Enough to say that the day was Spirit filled and left a deep impress that will prove helpful throughout the coming year.

Reports from other Conferences will be rendered as they are held.

The letter from Mrs. Watts, our Missionary in Palestine, is too long for one issue; but let us each one read it all. Take the papers to your Society and have the entire letter read there, when both issues have reached you. Somehow her work in the Holy Land stirs our hearts.

Our Specials

We are all interested in learning how our Special Fund is coming up. Here are the figures to a recent date. Small sums have come in since, but this will give us an idea of how well we are keeping up:

District One, \$274.00.

District Two, \$223.00.
District Three, \$119.00.
District Four, \$413.44.
District Five, \$438.00.
District Six, \$380.50.

Letter from Mrs. Mattie Loila Watts

19 Pinsker St., Tel Aviv,
Palestine, Sept. 4, 1927.

My dear, dear Friends:

To you who have written long letters, sent cards, gifts and other loving remembrances during this year of 1927 I am sending my most sincere apologies for my seeming neglect of your thoughtfulness of us. Little Betty Jane came to make her home with us Dec. 12 and the months since then have been long ones of sickness. She herself has seemed to understand that there was no surplus energy in our household to devote to her and so has always been the sweetest and best-behaved little lady imaginable, so I can't blame her for delays. But both Mr. Watts and I have felt it quite a struggle to keep things moving at all during the past year, and several times it has seemed doubtful if we could wait until our regular furlough-time for a much needed rest. Things are a bit easier for me now, though Mr. Watts is not so fortunate. But I trust both of us can endure another year and a half, though we will probably not be able to do the jobs of each day as they arise and so letter writing will continue to be neglected. But I hope each of you will understand why.

On May 3 the church at Nazareth was dedicated to our Master's use. As most of you know, it was the gift of Mr. and Mrs. Geo. W. Bottoms of Arkansas, and Mr. Eesley of Michigan added to it a large bell whose voice rings out far across the mountains and the Plain of Esdraelon. All during the week of the dedication evangelistic services were held. At first there was a bit of opposition and an inclination to argue—the people are not accustomed to such services—but this soon disappeared and became real interest and earnest questioning. During this week our native workers were brought together in a conference for the first time since our Mission was established. The policies of our Board, the relation of all of us to it, and the bigness and possibilities of our task were discussed in an informal way that helped all to understand more of the problems of the others. Our Jewish evangelist and wife from Jerusalem were present and did a great deal to overcome the prejudice against Jews that exists in the heart and mind of all Arabs, even of the best.

Mr. Jureidini of Beirut did the preaching during the evangelistic services of the week. He is a native Syrian about 60 years of age who became a Baptist many years ago while in the States. He is a born preacher, has a love for souls, and is firmly grounded in his Baptist doctrines and practices. Through many trials and much opposition he has preached as he has had opportunity for thirty years, sometimes with support, sometimes without it. Before the war there was a church membership of about 50 there in Beirut, but they were so badly broken up that when we came four and a half years ago there were only 15 left. Since then, though meeting in a very humble home without the equipment necessary, and with a pastor who must seek to make a living at photography, they have grown to 25. Thus far, they have received no support from our Board, but they and we are very anxious that they co-operate with us. Mr. Jureidini is by far the best evangelist we have seen or known among the Arabic people, and has proved over and over again the strength of his convictions and of his endurance for Christ's sake, and though old now he is still a great preacher with a good many more years of service to look forward to. We are pleading to be given enough to pay him a salary and a bit for travel, and to rent a room to serve as a chapel for the work there at Beirut.

Men of ability in this country cannot now be secured for the same amounts needed for such men in the far East or even for such amounts as were needed here a few years ago. We must pay such a man at least \$600 (without allowance for family), and at least another \$300 would be needed for travel, chapel rent and equipment. Several of you have written to ask something concerning the support of a native worker. If you desire to contribute toward such, be the amount small or great, we do not feel that there is at present a more worthy or pressing need in our Mission than this. Probably all of you would be surprised to know how much of our work we have been enabled to begin and carry on because of the accumulation of many small gifts that have come from all parts of the globe.

This year that same Mr. Eesley of Michigan who gave the bell for our church at Nazareth has given the money for the building of a home for our Jewish evangelist at Jerusalem. The house is practically complete now, and is a most attractive and useful addition to our work there. Besides living quarters for the evangelist there is a large room in which the work will be carried on for the present. This room is light, airy, and quite large enough for our little congregational gatherings. As you know, half of a nice piece of property was purchased last fall through special gifts and an option was taken on the other half. That option will expire in November and thus far no one has felt led to give it to the work. The property we now hold is large enough for a small church to be built at the side of the house which has just been completed, but there will be no room for growth in any direction. Already neighbors on each side have made good bids for the part over which we have an option. If the neighbor on the one side secures it, we may be able to buy it at some future day but certainly at a much higher price, or he may not want to sell at all as he owns valuable adjoining property. The bidder from the other side is the Jewish Arts and Crafts School which owns a large and attractive property and wishes to enlarge in our direction. If they should purchase, the property would be lost to us indeed. \$7,500 would be necessary to secure this extra piece, which we know is a large sum of money to invest in property new when our Board faces its present situation. Yet we feel that our Jewish work is being blessed and that within a few years this extra property will be badly needed. Will you not join with us in praying that the Lord's will may be done concerning this option?

(Continued Next Week)

Pastor B. A. McCullough resigns at Star and will preach two Sundays at Braxton, continuing with his home church at Florence.

Twenty-nine were received into the First Church, Houston, Texas, on the day they celebrated J. B. Leavell's tenth anniversary.

The law requires all births to be reported to the State Health office. Complaint is made that in about one-fifth of those reported the name of the baby is not given. Don't forget to send in the name. Doctors and others take notice.

Dr. C. E. Maddry reports that the assets of North Carolina Baptists in their various institutions amount to \$8,603,200.44, according to the report of a certified accountant. Their indebtedness amounts to \$1,200,000. A campaign is on to raise \$1,500,000.

Dr. J. R. Carter has turned over to P. I. Lipsey, custodian of the Commission on Baptist History, the cuts of a good number of our Mississippi Baptist leaders of a past generation. These are highly prized, as they could hardly be reproduced today. They were used more than twenty-five years ago by Dr. Foster in the preparation of his history of Mississippi Baptist preachers.

cannot now be needed for such or such amounts ago. We must without allowance \$300 would be and equipment. ask something tive worker. If d such, be the t feel that there pressing need in all of you would of our work we marry on because gifts that have

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

This Is The Month

This is the month we are to introduce the Budget Family to all the churches in the state. How many have you made plans to introduce it to? You should want everyone to know these friends of yours, and they are friends, for they are serving as mediums through you are privileged to carry on the work our Lord has assigned us. Work up a good program of "introduction" and give it to as many churches as possible.

Again We Ask It and Answer It
Q—How can I as pastor sell the B. Y. P. U. to the entire church?

A—Through the development of the General B. Y. P. U. Organization.

Clarksdale Sets Up General Organization

The Clarksdale Church has set up the General B. Y. P. U. Organization and reports are that the work has taken on new life and is on the boom. Mr. M. G. Downing, one of Clarksdale's outstanding business men, was elected as Director; Mr. H. W. Henderson, Associate Director; Mr. Y. E. Howell, General Secretary; Mrs. James A. Martin, Jr., Chorister, and Mrs. D. E. Malone, Pianist. Mr. Downing has secured a beautiful loving cup and it is the Attendance Award and is serving its purpose well, and the attendance is growing weekly.

Clarksdale Organizes Adult Union

Fast grows the idea in our church-est that we should have in our training department a place for the adults, and as a result adult unions are being organized weekly. The Clarksdale Church in addition to setting up the General B. Y. P. U. Organization has organized an Adult Union. Mr. M. E. Goodwin was elected President; Mrs. A. D. Neely, Vice-President; John R. Mullins, Secretary; Mr. Walton, Chorister, and Mrs. O'Hara, Pianist. This gives Clarksdale a Junior, two Intermediate, a Senior and an Adult union, with new members being added every Sunday.

Picayune Elects New Director

The Picayune Church sustains a great loss in the moving of Mr. J. R. Stuart, who for several years has served as B. Y. P. U. Director. The Lord usually has another to take the place of any who drop out, so in this case Mr. Prentiss Seals is the man. Mr. Seals is well qualified to take up and carry on the work Mr. Stuart had to leave, and we look for even larger results in the work.

Blue Mountain College Names
B. Y. P. U.'s
The Blue Mountain College B. Y.

P. U.'s have been renamed and here they are: Leavell Climbers, Willing Workers, Berry Builders, Speedy Speedsters, Triple C and Non-Stop. The Leavell Climbers named themselves for Dr. Geo. W. Leavell. The Berry Builders for Mrs. Berry, Triple C means Collegiate Conquering Coworkers. Miss Gamblin, the B. Y. P. U. Director, writes that Miss Yarbrough is with them now and that they are all "crazy" about her. All unions are doing excellent work.

Drew Elects Director

About the first thing Bro. Cooper did when moving to his new field, "Drew", was to begin work on the B. Y. P. U. They had no General B. Y. P. U. Organization, so the first thing to do was to look out and have the church elect a head to the department. This was done, and Miss Mary Lee Boozer was elected as B. Y. P. U. Director. Miss Boozer is well qualified for the work, knowing the work and loving the young people. Through the co-operative work of Bro. Cooper and Miss Boozer we know that the work is to be thoroughly organized with a place in the Training Department for every member of the church.

Waynesboro Organizes Adult Union

On October 23rd the Waynesboro Church organized an Adult B. Y. P. U. with the following officers: Mr. E. D. Graham, President; Mr. T. H. Smith, Vice-President; Mrs. Frank Gray, Secretary; Mrs. A. L. Crosby, Pianist; Mr. W. S. Purvis, Chorister; Mr. J. T. Burney, B. R. L.; Mrs. C. Carter and Mr. C. R. Shuttleworth, Group Captains. We congratulate these adult members on being members of a church that thinks enough of them to provide a Training Service for them. They will receive a blessing and therefore be a larger blessing.

Gum Grove Organizes Junior B. Y. P. U.

A letter from Miss Zula Keen tells of the organization of a Junior B. Y. P. U. at Gum Grove Church, Lincoln County. Welcome into the Junior circle, Juniors, and may you get a real joy and blessing from your Junior B. Y. P. U. work.

Baldwyn

The Prentiss County B. Y. P. U. Convention met with the Baldwyn Baptist Church Sunday. Bro. Olander, Booneville, Miss., acted as president. Miss Irene McVey is the newly elected secretary. The program was carried out successfully except two absentees; however, substitutions were made and well supplied. The audience appreciated the work of the association very much. The next meeting will be held at Thrasher, the fifth Sunday in January.

Interesting talks were made by Mrs. W. B. Jones, leader at Baldwyn; Mrs. C. J. Olander, president of Booneville, Miss., and Will Lany McElroy, Baldwyn.

The McLain Intermediate B. Y. P. U. had a Hallowe'en party. The guests were met at the door by a Ghost. After all had arrived, we bobbed for apples. After a period of games we were served sandwiches and hot cocoa and salad in little apple Jack O'lanterns. Then all went home declaring they had had a wonderful time.

—Luna Belle Backstrom,
Cor. Sec'y.

GEORGETOWN BAPTIST CHURCH

Through the efforts of Brother R. T. Ross, manager of the Georgetown Spoke Factory, located just west of the north railroad crossing, Brother G. W. Riley, who was then pastor of the Griffith Memorial Church of Jackson, Mississippi, was secured to hold a meeting in a large shed used for storage. The meeting was to begin on Sunday, August 16, 1908, with Brother Justice Aswath leading the singing. On August 19 an organization was perfected known as the Georgetown Missionary Baptist Church, with Brother J. C. Farrar acting as moderator, and Dr. J. H. Steen as clerk.

The church manual and Articles of Faith as laid down in Pendleton's Church Manual were read and adopted. The following were enrolled as charter members: Mrs. Dora Moran, H. D. Berry, Mrs. Emma Berry, Mrs. S. L. Watts, Miss Virginia Hudson Long, E. L. Farmer, W. D. Berry, S. W. Clark, W. J. Ferguson, W. B. Brown, and Dr. J. H. Steen (eleven in number). By unanimous vote Brother J. C. Farrar was called as pastor, and W. D. Berry was elected church clerk.

During this meeting four candidates were received for baptism, and four were received by letter. This made the membership nineteen in all. Services were held in the old school house, and the Baptists and Methodists had their Sunday School together. Mrs. Martha Catching was elected superintendent, and E. I. Farmer and Dr. J. H. Steen were elected delegates to the association, which met with Zion Hill Church September 10, 1908. At this time our church was admitted into membership of the Copiah Association.

January 16, 1910, R. T. Ross and F. M. Walker were ordained deacons by Brother G. W. Riley, J. C. Farrar, R. T. Ross, E. I. Farmer, and W. D. Berry were appointed a building committee, and in 1910 the church was erected on the site where the new building now stands, at a cost of two thousand dollars. Seven hundred and fifty dollars were paid, and a note was given for the balance due. This note, as it came due, was transferred from one bank to another, after paying the interest and what we could on the principal until the Georgetown Bank was organized in 1910. They were kind enough to take up this note, and during the

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revival meeting conducted by Brother W. E. Farr in September, 1912, while he was pastor at Columbia, Mississippi, this note was paid in full (\$933.00). In 1910 an organ was bought and paid for by private subscription. Brother J. C. Farrar served as pastor from August, 1908, through 1910, preaching once a month, morning and night. He received a salary of two hundred dollars, fifty of which was paid by the Home Mission Board. Brother W.

(Continued on page 13)

THE-CHRISTIAN WARFARE

II Cor. 10:4

(By—An Old Minister)

In the prosecution of a great war against a strong enemy large resources are needed. In the Christian warfare the resources available are infinite. The strongholds are to be pulled down "through God". Not by human might nor power, but by His Spirit the victory is to be won. In the olden times it was said that one should chase a thousand and two should put ten thousand to flight. It is said that three men undertook a great task. One of them became discouraged and said that he was only a cipher. The other two agreed that they were mere ciphers; but said that three ciphers on the right side of Christ would make a thousand.

David, armed with Saul's armor and sword, would have stood a sorry chance in his fight with Goliath. But clothed upon with power from on high, he could easily slay with his sling and a few stones from the brook the mighty giant, who was defying and dismaying the armies of the living God. After the false prophets of Baal had failed utterly by their prayers and frantic efforts to persuade their gods to consume the sacrifice; Elijah, the prophet of the true God, devoutly prayed for a Divine manifestation, when fire came down from Heaven, and consumed the sacrifice, the altar, and licked up the twelve barrels of water that had been poured over all. In Ezekiel's vision, there were many bones and they were very dry. At the command of God, Ezekiel prophesied over them, when there was a mighty moving among them. Soon they were shaped and fashioned into a multitude of human forms. Again, at the Divine command, he prophesied unto the wind to breathe upon them, when life was imparted to them and they stood up an exceeding great army. Centuries after this, the Master said to Nicodemus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth. So is every one that is born of the Spirit." In Eden it took an infinite God to create man. Since the fall, it requires an infinite God to recreate man.

On the day of Pentecost when the disciples were assembled together there came the sound of a rushing mighty wind, and the appearance of cloven tongues of fire, which so filled and inspired them that they were instrumental in bringing into the Kingdom a multitude of souls. Human machinery without Divine power will accomplish nothing worthwhile. Mr. Spurgeon gives the following illustration: "Suppose we saw an army sitting down before a granite fort, and they tell us they intend to batter it down. We might ask them 'How?' They point to a cannon ball. 'Well, but there is no power in that. If all the men in the army were to hurl it against the fort, it would make no impression.' They say: 'But, look at the cannon.' We reply: 'That is just a machine, and nothing more.' They say: 'But,

see the powder'. We again say: 'There is nothing to that, a child might spill it or a bird peck it'. Yet this powerless powder and ball are put into this powerless cannon. One spark of fire enters it, and in the twinkling of an eye that powder is a flash of lightning and that cannon ball a thunder bolt, which smites as if it had been sent from Heaven. So it is with our church and school machinery of this day. We have the instruments necessary for the pulling down of strongholds. 'O! for the fire from Heaven!' It is said that in company with a friend, the late consecrated, Spirit-filled Dr. A. J. Gordon, of Boston, was visiting Niagara Falls. As they watched the raging flood roll over the rocky precipice, the friend said: "That is the greatest unused power in the world". Dr. Gordon replied: "You are mistaken, my friend. The greatest unused power in the world is the Spirit of the living God."

The Amazon River is said to be nearly two hundred miles wide where it empties into the Atlantic on the east coast of Brazil. The presence of fresh water from the great river pushes the salt water far out of sight of the coast. It is said that a ship's crew and passengers, without water, signaled to a passing vessel their condition. They signaled back to them: "You are in the mouth of the Amazon. Dip down and drink." If we could only realize that there is an unlimited source of spiritual blessings from which we may draw at all times, it would greatly increase our joy and usefulness. The Apostles could "comprehend with all saints the length and breadth, height and depth of the love of God, which passeth knowledge".

It is said of a saintly old lady, who was calm and composed when an earthquake came: "I am glad I have a God who can shake the world". He is indeed able to do exceeding abundantly, above all that we ask or think. The sources of supply in the Christian warfare are unlimited.

A GOOD MEETING IN KENTUCKY

Our meeting at Mt. Pleasant Church, Jasmine County, Ky., has just come to a close. We had a really great meeting. The pastor did the preaching, and had Evangelistic Singer Joe E. Bryant to lead the singing and Miss Nell Ford to play the piano. The music was fine. We had real Gospel singing. Joe is the best singer I know; he is a great helper in a meeting.

We had a real Holy Ghost revival. Joe led the people in singing the gospel message, and the pastor tried to preach the gospel as forcefully as he knew how. No high pressure, or appeal to the emotions of the people; and no effort was made to scare people into the church. Just the plain gospel was depended on. God gave us the victory. We had twenty-two accessions, eighteen for baptism. There are others who will come in as a result of the meeting.

We came to this field in June. The people received us in a fine way. They gave us a pantry shower, and

the shower has continued, until the meeting began, and then it poured. These people know how to treat a pastor. God help us to be worthy of their goodness. We have had fine attendance, and good interest in all the activities of the church.

I took Brother Joe Bryant and Miss Ford to Louisville in my Ford. As we passed through Versailles, Ky., Joe told me to stop in front of the Woodford County court house for a few minutes. There I united this fine couple in the bonds of holy wedlock. May His blessings be upon them as they journey through life together, and may they have many years' service together. Congratulations to both of them, I know you will all say.

—J. A. Bass, Pastor.

DEDICATION

Mt. Pisgah Baptist Church on yesterday held dedication services in which their splendid new house of worship was formally dedicated. The dedication sermon was preached by Rev. Madison Flowers. A basket dinner was served and Rev. Flowers again preached in the afternoon. Both sermons were full of power.

Rev. L. D. Sellers is pastor of this church. He has served them for the past several years with distinguished ability. He is a hard worker, a great leader full of enthusiasm, and withal a strong gospel preacher.

This church is located ten miles in the country and is in strictly an agricultural section, but there are no better people anywhere than reside in this community. This is the largest church in Carroll County, having a membership of 401. It is the only church in the county of any denomination having a full time pastor. They have a strong Sunday School, W. M. U., and B. Y. P. U.

The building just dedicated is perhaps the largest church building in the county and is the fourth structure to be used by the church since its organization in 1848. The building is not only large, but is well constructed, and is one of which any community might well be proud. The pastor seems to have the hearty co-operation of his members, and he is doing a great work. The active W. M. U. shows that such an organization can be made a success in a rural section if only the religious zeal is sufficiently present.

In addition to dedicating the church building two deacons were ordained, G. P. Roberts and J. M. Moore.

SULLIVAN OF NATCHEZ AT SUMMIT

We had our protracted meeting at Summit during the first week in September. The music in this meeting was led by Prof. Otis J. Thompson of the Baptist Bible Institute of New Orleans, La. Bro. Thompson proved himself to be a very capable leader and singer. The Church and community were delighted with his work. The preacher on this occasion was Rev. W. A. Sullivan, pastor of the great church at Natchez. Sullivan is a great preacher. His

sermons all ring true to the Word of God. His morning services consisted of studies in the Epistle to the Romans, and I never attended teaching of a higher quality than he gave us in those morning hours. We never had a better pair of helpers in Summit than the Sullivan-Thompson combination. May God bless them both as they severally pursue their work for Him.

L. B. CAMPBELL.

MISSISSIPPI WOMAN'S COLLEGE

The Mississippi Woman's College had a splendid representation at the Student Conference in Starkville from the 28th to the 30th of October. Dr. Johnson, the college president, and Dr. Earl McConaha, the Bible instructor, went with about 38 students. Several of the Woman's College girls made worth while talks. Frances Landrum, the president of the student body, made an unusual talk on "Christ Adequate in the Social Life." These girls have given several reports to the other students in school of the great inspiration received; not only the girls that went but the college as a whole, has derived much good from the student conference.

The Woman's College revival starts tonight, and we are fortunate in having Dr. Frank Purser of Oxford to conduct the services. It has been the custom at the college for a number of years to have a revival in the fall lasting one week. The student body and faculty are looking forward to this meeting, and we expect their usual support in making this revival a great success.

Employer, eyeing applicant: "Are you a mechanic?"

"No, surr. O'm a McCarthy."

10 Hens Lay 10 Eggs a Day

Winter doesn't stop Mr. Henry's hens

Readers whose hens are not laying well during these days of high egg prices will find much of interest in the following letter from C. D. Henry, Alverton, Pa. He says:

"I placed 10 pullets by themselves, and fed them Don Sung. The third day my eggs increased from 3 to 9 a day. They have had Don Sung ever since and have laid continuously. Yesterday I got 10 eggs from them and am willing to make affidavit to it. Don Sung certainly gets the eggs. It has paid for itself many times over."

Don Sung, the Chinese egg laying tablets which Mr. Henry used, are opening the eyes of chicken raisers all over America. The tablets can be obtained from the Burrell-Dugger Co., 383 Allen St., Indianapolis, Ind. Poultry raisers whose hens are not laying well should send 50 cents for a trial package (or \$1 for the extra large size, holding three times as much). Don Sung is positively guaranteed to do the work or money promptly refunded, so it costs nothing to try. Right now is the time to start giving Don Sung to your hens, so you will have a good supply of fresh eggs all winter.



DON SUNG
Chinese for Egg-Laying

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The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

There! little girl, don't cry!

They have broken your doll, I know;

And your tea-set blue,
And your playhouse, too,
Are things of the long ago;
But childish troubles will soon pass by,
There! little girl, don't cry!

There! little girl, don't cry!

They have broken your slate, I know;

And the glad, wild ways
Of your school girl days
Are things of the long ago;
But life and love will soon come by.
There! little girl, don't cry!

There! little girl, don't cry!

They have broken your heart, I know;

And the rainbow gleams
Of your youthful dreams
Are things of the long ago;
But heaven holds all for which you sigh.

There! little girl, don't cry!

—James Whitcomb Riley; A Life-Lesson.

The Way Folks Are

A mother was walking down the midway at a state fair with small son on one hand and smaller daughter on the other. The purse under one arm was constantly slipping out of position and the sweaters on the other were frequently trailing as she was pulled first this way, then that. "Let's ride on the merry-go-round", begged daughter. "Aw, that's for babies", scorned son. "Let's go see the monkey races". "We ain't never been to the wild west show. Let us go, Mother, let us go". "Can't we stay for the fireworks? Please! Please!" "Oh! get us a hamburger". "I want some more ice cream". "Oh! look at that man make candy. Get us some". "There's the orangeade. I want a big glass". And if mother reminds, "Why you've just had orangeade up yonder". "But this is different. It's better". "Aw, I don't care nothin' about old buildin's. Let's ride on the Fly Away". The mother is pulled and begged as the none-too-fat pocketbook grows thinner. And if she suggests a visit to the chickens and the cows, son and daughter look down on her as a strange, benighted creature, who'd rather go view normal, healthy, happy cattle and fowls, instead of paying dimes and fifteen cents to see 'leben legged calves, and four headed mules, and siamese chickens. She stands by flying and whirling and slinging mechanists of amusement, and holds coats and sweaters, and smiles and waves to the happy ones as they come 'round, speaks to other mothers who are doing likewise, has a chat with a friend maybe, but is admonished if she lingers

after the whirling ones have joined her, "O, Mother, why did you want to stay an' talk to those old folks when there are so many things to go to?" "Get me that little doll". "No, let's don't go home yet". "Get us some of those little canes with the feathers on them". "Oh, I want a balloon; that little girl has three". "Buy us some of these little birds. We ain't never had none o' them". And the tired mother thinks, "O, I will be so glad when these children can take care of themselves. I'd like so much to see what is in the woman's building and I want to see the hand-work, and the flower and plant exhibits, and the pictures, and the various booths of the women's organizations. I could spend a whole day there, and another in the agricultural building, all the beautiful canned things, all the labor saving devices, and the cooking exhibits, the fine and flourishing farm products, the health exhibits, and all the other interesting things—I'd like to see them all; and the lovely red chickens. I never would get tired looking at them."

The years pass quickly and there comes a time when son says, "Mother, I want to go to the Fair with Bob and some more of the fellows. And we want to go to the ball game, and just take in everything. Don't be worryin' about me if I don't get home early. It'll take a pretty good while to go around." And daughter says, "Mother, Lucile wants me to go with her. Now, please let me, 'cause other girls not as old as I am go without their mothers. An' we want enough to go on all the ridin' things, an' have a few treats." And mother knows she can't hold their hands always, and that if she refuses this year, that it will come soon, the time when they will go with Bob and Billy and Jim and Mary and Nell and Lucile. So she walks down the midway again and wonders what a Fair is for. Nobody is pulling her hands, she can spend all the time looking at the cows and at the exhibits, she can watch demonstrations undisturbed, she can talk calmly to her friends with nobody hurrying; she can go over the buildings and examine the embroidery stitches; and she can count the chickens to her heart's content. All this she does in a surprisingly short time, and with a distinct sense of loss, lonesomeness, and empty handedness. And she thinks back to the good old days when she stood by the merry-go-round all laden with coats and sweaters and watched for two eager eyed, beaming faced children to come dashing by on two handsome spirited studs; and a little later come rushing to her, saying, "Give us another ice cream cone".

A boy packed his clothes up in a little bundle and slipped out into the night to go seek his fortune in the great wide world that was so smiling and friendly and beautiful and free, leaving his home where discipline was irksome, where everybody bossed him, where everything was cramped and dull—just a routine with no freedom. His sisters were frantic, his parents were heart-broken. And, though he was soon returned by some friendly hand, and had found the world hard and unsmiling and circumscribed, yet he had not sufficiently tried it to take away the lure of "way off yonder".

When he stayed down at the village drug store late at night, father worried and went to sleep, mother worried and sat up until she heard him slip into his room, and she continued praying for him, trying to teach him how she would like for him to do and be, and worrying about him, always afraid that maybe he'd run away again when he was out late. Perhaps he was doing very harmless things "out late", but there was the uneasiness and uncertainty.

The years passed. He went to high school, to college, came home more delighted with home each time he came back. He held a position, which carried him from city to city about over the big world, which had held the great lure for him. He saw the bright lights which in his young imagination he's contrasted so vividly with his drab little home lighted by kerosene lamps. He established a business in a large southern city and pitted himself against that beautiful, smiling, friendly, free world, that grim, hard, gray task-master of a world. And as he worked the drab dull uninteresting little country home became the bright goal to which he looked forward to going, and the lights and splendor of the city were the commonplace things. Then on his brief vacations when he went home, he stayed right there and mother could hardly persuade him to go to the village. "Son, wouldn't you like to go down to the drug store and speak to your friends? What will they think if you come home and don't see them at all?" But son could not spare one minute from staying at home, the little home from which he'd once slipped out into the night with his clothes tied in a small bundle.

A woman once fretted that there was always "the work", always "the work", "the work", "the work", and there was. If callers dropped in in the morning they had to come to the back porch where the churning and washing and preparing vegetables and cutting and canning and "the work", "the work" going on. If visitors stayed late in the afternoon she had to excuse herself and change clothes and shoes (for one can't do "the work" in afternoon or Sunday clothes) and feed the chickens and the pigs and take in the drying fruit and the clothes from the line and the beds that have been sunning; milk the cows and feed the cows and calves, strain the milk, and prepare supper for the hungry field workers, water the flow-

ers, if she can get a second of time in which to do so. And when there were no visitors, all this must be done just the same. She couldn't stay late when she went to see her mother, for there was "the work". She couldn't spend a few days with her sisters for "the work" must be done every day. She had small time for pleasure, recreation, or amusement unless she found it in "the work". When she went to church she was almost late, for there was "the work" that had to be done. When she returned from church she had to rush, for there was "the work", putting the sumptuous dinner on the table, washing and washing and washing the dishes, watering the chickens, and feeding the cats and dogs (the feeding came before the dish washing), then maybe, no she can't sit down a minute, for the chickens are in the garden, the pigs are in the potato patch and the horses are all out going toward neighbor's field.

This woman who had fretted about "the work" (and she had enough to make her fret) fell ill. After her illness she was unable to work, and she got so tired not being able to do anything but just sit or walk about a little, that she said, "If I could only do "the work", how much better satisfied I would be".

FLORA BAPTIST CHURCH OBSERVES THE HOME COOPERATION WEEK

On Sunday evening, Oct. 30th, at the Flora Baptist Church, a very impressive pageant, "The Palace Beautiful", was given. This pageant brought to a climax the week observed by the local church as Home Cooperation Week in the Sunday School.

A very large crowd was present; in fact, the church was full. The Methodists of the town were very kind in that they called off their services and met with us; however, the program was rendered solely by the pupils and teachers of the Baptist Sunday School.

This week of cooperative movement between home and church has been far reaching in its effects. It not only gained new pupils for the school, but brought the teacher of the school in closer harmony with the home-life of the students.

The total number of visits made by superintendents of the various departments and their teachers ran up to one hundred. At present a very keen interest is being shown in the Sunday School. Due to the untiring efforts of our beloved superintendent, Bro. F. W. Hammack, and his associates.

—Mrs. Henry Goodloe.

Stella: "Do the Indians have any social groups?"

Ella: "Certainly, my dear; haven't you heard of the Indian clubs?"

**BOYS & Earn Xmas Money
GIRLS**
Write for 50 Sets St. Nicholas Christmas Seals. Sell for 10c a set. When sold send us \$3.00 and keep \$2.00. No Work—Just Fun. St. Nicholas Seal Co.
Dept. 280 B. R. Brooklyn, N. Y.

Sunday School Department

THE SUNDAY SCHOOL LESSON
November 13, 1927
R. A. Venable

The Loving Kindness of God—
Hosea 11:1-4, 8, 9; 14:4-8. Read
thoughtfully chapters 6, 11, 14.

1st—"When Israel was a child, then I loved him, and called my son out of Egypt. The more the prophets called them, the more they went from them; they sacrificed unto the Baalim and burned incense to graven images. Yet I taught Ephraim to walk; took them in my arms; but they knew not that I healed them. I drew them with the cords of a man, with bonds of love; and I was to them as they that lift up the yoke from their jaws, and I laid food before them." (11:1-4.)

1. We have here a retrospective glance at God's love for Israel while in abject bondage in Egypt. In his childhood days, while ignorant, undeveloped and helpless and hopeless, God's love is not induced by the attractiveness of the object upon which it is bestowed. He did not love Israel because he was lovable and loving; but because God is love. God's love seeks to help. It here engaged to deliver Israel from the merciless thralldom of bondage, from which there was no escape. Nothing was left him but an abject submission to the galling yoke of bondage. "I called my son out of Egypt."

2. "I taught Ephraim to walk. I took them in my arms. I drew them with cords of love, lifted the yoke from their jaws. I laid food before them." These words expressing God's tender love for them are figurative, finding their background in the loving care of a father for his child, who is helpless, dependent upon the parent for whatever is necessary for the promotion of his development, his protection and the training and direction of the possibilities within him. The prophet changes his figure; God's patient care of Israel is like that of the herdsman, who, with stout cords, pulls the unruly heifer back into the right way. God drew Israel back from forbidden paths into the right way with the cords of his love. His discipline is the discipline of love.

3. God's loving care of his chosen called forth no recognition on the part of the people, no response to the call of the prophets, no loving and obedient service of Jehovah. They turned their hearts to gods of the heathen; they worshiped at the shrines of idols and offered sacrifice unto Baalim and burned incense to graven images. Instead of a loyal and loving service of the God of Israel that called them out of Egypt and builded them into a nation, they gave themselves over to the most revolting forms of idolatrous worship. This flagrant revolt from Je-

hovah appears in its hideous enormity, in that Israel sinned against the love of God. That love they despised and repudiated and went headlong into whoredom. The terrible picture of Israel's sinfulness finds its background in the tragedy of Hosea's home life an account of which is given as an introduction to his prophetic ministry.

The terrible wickedness of Israel's sins, and the frightful corruption of an idolatrous worship did not arouse the wrath of Jehovah at the cost of his matchless love. His great fatherly heart yearned for his wayward, wicked son.

2nd—"How shall I give thee up, Ephraim? How shall I cast thee off, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? My heart is turned within me; my compassions are kindled together. I will not execute the fierceness of mine anger. I will not return to destroy Ephraim; for I am God, and not man; the Holy One in the midst of thee: I will not come in wrath." (Verses 8-9.)

1. In these words the great heart of Jehovah is disclosed to its profoundest depth and to its highest heights. God's love toward his people is carried to its infinite reach. His love is so great and Israel's sin and corruption are so terrible that his heart is stirred with conflicting emotion. The claims of justice clamor for the complete destruction of this polluted people, but these claims are hushed to silence by the loving compassion of the fatherly heart of God. To love the unlovable, to forgive the guilty, to be merciful to the helpless and recover and restore the erring and cleanse the defiled are the expression of the character of God, who is love.

2. God's forbearance and unwearied patience with his sinful people are the outstanding marks of God's superlative excellence over that of man. "For I am God, not man; I am among you, the Holy One, and will not come in wrath." They have cast him out, but he will not cast them off. He will chastise, but not destroy. His dealings with them are corrective, not penal. He will send them into exile, but not to destruction. Israel will repent and return.

3rd—"I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall blossom as the lily and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the grain, and blossom as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have an-

swered, and will regard him. I am like a green fir tree; from me is thy fruit found." (Verses 14:4-8.)

1. When Israel repents God will heal her hurt. Her backsliding had been attended with wounds which had impaired her strength and would not heal. They had sustained a loss of vigor; their powers were atrophied, their dismantled moral and spiritual powers God would repair and restore and freely lavished his love upon his penitent people. His anger will turn tway. Sin always impairs the powers of the transgressor and haunts him through the years; there is no escape from its pursuit. Only God can heal and forgive. Fear sin.

2. God will refresh his penitent people with the dew of his loving kindness. Sin has parched them; they are barren like the sun-scorched earth when the heavens are brass, and neither rain nor dew descends to freshen the life of every living thing. When Israel repents, the dew of God's loving kindness will come again; they shall blossom like the lily. They shall pulsate with a new life and luxuriate in abundant beauty and fruitfulness. They shall strike their roots deep down like Lebanon, below the drouth line; stability, vigor, growth, beauty and fruitfulness will be the tokens of God's love for them.

3. The prophet gathers from garden, vineyard, vintage, olive grove, fruits, flowers, golden grain, beauty and fragrance, a wealth of poetic imagery, which he weaves into a beautiful poem, descriptive of Jehovah's abundant blessings unto Israel when they return unto the Lord. While they worship at the shrine of Baalim and revel in the corruption of idolatry, they must pay the price of their iniquities. The heaviest toll they pay is their ignorance of the loss which they sustain in forsaking God. They are insensible to the terrible state into which sin has cast them. Barrenness for fruitfulness, wounds for soundness, moral deformity for beauty, weakness for strength and dwarfage for growth and development, misery for increasing joy and gladness, and blight for blessing.

4. When repentant Israel returns from their captivity, they shall forever have done with idolatry. "Ephraim shall say, What have I to do any more with idols?" The severity of their captivity and the long years of bondage "beyond Damascus" was a season of chastisement which broke down the spirit of idolatrous worship and drove them back from the altars of the Baalim to the altar of Jehovah. Their return to Jehovah moved his heart to a loving answer to their cry, and found a large place in his tender care. "I have answered and will regard him. I am like a great fir tree; from me is thy fruit found." This is a prophetic forecast of what Israel is to, some time, in Jehovah's own good time, receive. God did not destroy his chosen people, nor permit them to destroy themselves. A strong, cruel nation, God used a scourge to afflict his people, to recover and restore them.

PEMBROKE, KY.

We have just closed a meeting of unusual interest at Pembroke, Ky., where I have been pastor since I left Mississippi. We had those two Mississippians, Rev. A. D. Muse and Bro. Joseph Bryant with us. Bro. Bryant is a fine leader of song. Bro. Muse has attracted great crowds by his powerful Bible teaching and preaching. He binds the Old and New Testament together with unimpeachable lines of arguments. His strong presentation of prophecy and especially Messianic prophecy convinces the multitudes as to the divinity of Christ and the full inspiration of the Scriptures.

It is astonishing how he reaches the masses with the profound teaching of the Bible. He fills a niche in modern evangelism all his own as far as I know. In these shifting times we need the multitudes led back to the Christ of the cross and the Bible of our fathers. He certainly is filling that mission.

Any community will be lifted and strengthened by this powerful teacher and preacher.

—A. R. Willett, Pastor.

KILN REVIVAL

We have recently closed our revival at Kiln, Miss. Kiln is the location of one of the Edward Hines Lumber Co. large saw mills, and is situated on the bank of the Jordan River in Hancock County, 14 miles north of Bay St. Louis. The pastor was assisted by Rev. L. A. Materne, pastor at Lumberton, Miss., another saw mill town, owned by Hines Co. In the more than 25 years' experience as a pastor, I have never had a brother that rendered more acceptable service. He is aggressive, a splendid personal worker, tactful, and knows and loves the Lord, and preaches a full gospel.

We have two distinct elements at Kiln, the saw mill people who came with the mill, and the natives. The local natives are almost entirely French descent, and Bro. Materne himself being a Louisiana born Frenchman, knew how to approach these people in a way that no other visiting preacher which I have had with me did. We had a gracious revival. The church had made much preparation, and much praying had been done and the Lord was with us. 21 accessions to the church, 9 for baptism at close of meeting and two more since. The work goes forward, for which we give God the glory.

—J. G. Gilmore, Pastor.

A little girl lost herself, and the traffic officer was doing his best to find out who she was and where she lived.

"What is your name?"

"Hazel."

"What is your last name?"

"My name is Hazel."

"Hazel what—what name comes after Hazel?"

"I don't know what it'll be; I'm not married yet."—Watchman-Examiner.

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East Mississippi Department

By R. L. Breland

Notes and Comments

Without considerable more proof from the Bible I cannot accept the theory presented in last week's issue of the Record that this world was populated before the creation story begins in Genesis.

I was presented recently with some old books by Miss Vida Thorpe and her two brothers, Johnnie and Willie, of Graysport. They are books once owned by Rev. J. C. Martin, their grandfather, who once lived and did great service in these parts of the State. One of the books is a history of the pioneer preachers of Virginia. It is a valuable book. Thanks for the books.

The little Baptist Church, Pleasant Grove, three miles west of Coffeeville, has made wonderful progress in the last two years under the leadership of Rev. Chas. T. Schmitz, the pastor. This year some fifteen new members have been added and a Sunday School and B. Y. P. U. have been organized, more than \$100.00 have been raised to buy a new organ, their pledge to Missions and Benevolence has been paid in full and the church voted to go to half-time service.

Owing to an epidemic of diphtheria and scarlet fever in the community the fifth Sunday meeting that was to be held with Big Springs Church in Yalobusha County was postponed. It was not generally known that it was called off so a number went and the Sunday School talk was made by T. T. Gooch and Rev. J. G. Lott preached a good sermon on missions.

The Neshoba County Association in its recent annual meeting voted to consider and discuss the advisability of church consolidation among the rural churches. Of course it was well and thoroughly understood that this could be accomplished only by the consent and vote of the churches to be thus consolidated. Any way it was only a resolution to discuss the matter. Discussion is always in order. Their purpose is to get the people to talking and thinking about the matter and thus get information before them that would help them to come to a decision in the matter with intelligence. In that county, as is the case in many of the counties of the state, consolidation is needed. There are about forty-five Baptist churches in the county. The members are poor as a rule and are not able financially, or they think they are not, to pay salary enough to enable them to secure a well qualified pastor. So most of them are dragging along with about the same methods and doing about what they did fifty years ago. Now, some of these churches

are from one and one-half to two miles apart, plenty close in this day of good roads and automobiles to attend some centrally located church. If three or four of these churches would vote to consolidate and build one up-to-date church building at some centrally located place, this new church would be able to build a pastor's home and pay some good pastor for half or more of his time and have a sure enough working, wideawake, live church. I would like to see this matter tried out in some good rural section like Coldwater in Neshoba County or Scuna Valley in Yalobusha County. The churches will have to be made to see the disdom of this and then consolidate on their own initiative, however. There is no other way among Baptist churches, I am glad to say.

From the Neshoba Democrat, published at Philadelphia, Miss., I clip the following from the Coldwater Items: "Much of the material for the new Baptist Church is on the ground. Men of the community have all been hauling brick and sand. We appreciate the co-operation in this matter very much. Rev. E. L. Davis preached to a very attractive audience here Sunday."

From the Bardale Items in the same paper I clip this item: "Pearl Valley Church was filled to its utmost capacity Sunday (last fifth Sunday) when the board meeting was held. Some very interesting talks were made; between talks real good singing, accompanied by the Linwood Band, was very much enjoyed. We certainly appreciate having this band with us; it was a most pleasing feature on the program for the day. Rev. J. N. McMillin of Louisville failed to come, which was a disappointment to all."

It is not too late to enter the Bible Reading class that is just beginning to read the Book through by Oct. 31, 1928. I have found renewed joy in reading it thus far. Realizing that a large number over the state are reading with me brings renewed interest. I am getting letters most every day saying, "I am reading the Bible with you". The entire W. M. U. at Burnside agreed to read, according to a letter from Sister McFarlin, the president. Come in and read God's Word.

A little squint-souled professor of the Chicago University has gotten out what he calls a new translation of the Bible. Since he says in this "new Bible" that most that was in the old translation is myth and falsehood, it should not be called a translation of the Bible at all, but better call it the efforts of the devil to get out a Bible to suit his children. It is bordering on blasphemy for a man to claim to be translating the Bible when he is only making an effort to destroy the Bible. I am very uneasy about such people. The Bible will be doing business at the same old stand when all these lying books and falsifying professors are dead and forgotten. The Bible is safe, but woe unto its enemies.

Come up to Grenada next week to the Baptist State Convention. Also better come on up to Coffeeville, about fifteen miles north on a good rock road, and see a sure-enough town. We welcome you, brethren and sisters, to our part of the state.

(Continued from page 9)

T. Jeffry was pastor in 1911, Brother W. B. Holcomb from January to July, 1912. In September, 1912, Brother R. A. Eddleman was called for half time, and served one year. A pastor's home was bought in 1913. Rev. J. G. Gilmore served in 1914 and 1915, L. Bracey Campbell 1916 to August 1917, J. G. Murphy the remainder of 1917, N. J. Lee 1918 and 1919, R. D. Stringer 1920, J. A. Landers part of 1921, M. P. Jones 1922. Brother Jones is now serving half time. The total membership now is one hundred and ninety-one.

CAN YOU MATCH IT?

So far as the editor knows, this is his first effort at an original joke. A young lady from the city had been educated after the fashion of the day. She knew how to sing, play the piano, dress, dance, etc., and considered herself absolutely free from ignorance. But her first day in the country taught her that ignorance is a relative thing and that in some spheres of life she was far from being educated. The first morning after reaching the farm for a visit with relatives she was aroused by the loud and musical blasts from the throat of an old donkey down at the barn. With the first tones of the farm reveille she asked her country cousin with great excitement: "Oh, who is that playing the saxophone out here?" (We apologize to the donkey for her ignorance.)—Baptist and Reflector.

"So you are using balloon tires now."

"Yes; they are easier on the pedestrians."—Clipped.

SALESMEN

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Old Men's Home still needs Help, and they are appealing to every Sunday School to help this Home one Sunday as soon as possible, as we need money at once. And anything else that humans use, we will appreciate—chickens, cows, pigs or hogs, or good mule or a good car. Someone should have these things wasting about your places.

W. G. Francis, Supt.,
Old Men's Home,
Jackson, Miss.

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J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

THE VOICE OF THE FUTURE

In the first verse of the twelfth chapter of Ecclesiastes, we find these words, "Remember now thy creator in the days of thy youth, when the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

How often are we as grown ups, prone to put our young people aside, feeling that we have no pleasure in them or their work.

Oh, if we could realize our mistake, I think God that has given every one of us a task to perform in this world. And especially has he given a task to mothers and fathers. It is the children, the young people, the youth of today who are the men and women of tomorrow.

It is the children, the young people, the youth of today who constitute the voice of the future.

Upon the heart of the future lies the shadow of questioning and of mystery.

What does the future hold for us, for our country, our race and for God's kingdom? Shall we move on and on to greater heights, and to yet greater glory? Or shall we falter, stumble and fall? Will life in the future be richer and fuller, because this present generation has lived? Or will it sink to lower levels of selfishness, emptiness of spirit and of greed?

We know that in the children lies the hope of the future or its deep despair. From the children come those who enter into true and noble fatherhood and motherhood, come the statesmen, the scientist, the poets, artists, the philosophers and the ministers of God.

And too from the children come the wastrels, vagabonds, thieves, robbers and murderers. They that do work iniquity.

Which shall it be, progress or regression, success or failure, hope or despair?

Who will raise the children and understand them as they must be understood, love them as they must be loved, nurture them as they must be nurtured, in the kingdom of God is to be established in the hearts of men?

The day of isolation is past. The community opens its play grounds and parks spread wide. The libraries, whose books open the doors to fair enchanted fields. But there are dangers threatening fast and on every hand. The children are so tender, and so easily they are hurt or maimed. Then there must be other teachings before this.

The day school opens the world of knowledge to their eager minds. We know that this day demands intellectual training and keen. The day school makes a difference between the learned and the unlearned, those who lead and those who blindly follow. Great indeed are the opportunities and achievements of the day school. From them many blessings have come up on our nation and our race. They not only give knowledge, but many times have awakened those impulses lying deep in the human heart that aspire and aid in shaping character. But this is not the

undivided task—children not only think, they feel. They have also within them the stirrings of immortality, of a heaven born flame that must be tended and fed. Then too there must be earlier teachings than this.

From the Sunday Schools they learn of God and his son Jesus Christ. They learn to worship, so that knowing what prayer truly is, they truly pray. And out of full and loving hearts, they utter songs of praise. They learn to give from love of him, who gave us all. They learn to serve, and so they follow him who served the world with fullest service.

Well may we say, "All hail to the Sunday School." Who so unselfishly for the love of Christ gives with lavished hands, time, talent, and service. No money buys the work it does, and too often no thanks are given.

Those among you who lead, have paid the price of training. And you reach out insistent hand for more wisdom and knowledge. You feel the challenge of the child's whole life and need, and you strive to meet this challenge.

Still not to the Sunday School is the whole task committed. There must be other teachings even before this. So little time we have in which to do so much, and if we had more time that too would be too short.

Mothers—the children are ours. Ours is a supreme responsibility. Such helpless little things they come into this world. We might crush them with one hand. Given over absolutely body, mind and spirit into our keeping. And for this keeping we shall give an account.

Mothers and fathers, are we being true to the task God has given us? Will we be able to stand before the Judgment throne of God, and say we taught our children God's laws and God's commandments? Or will we have to say we left that to our Day school teacher, our Sunday School teachers and our pastors?

A Story:

The mother of Judas Iscariot. "I had not thought of his having a mother, I had not thought of him as a little baby smiling in his mother's arms and clinging to her with his tender little hands.

Iscariot's mother stands at the grave of him who had betrayed the Christ, "Cried out in utter agony, O, what did I do, or did not do, that this, this should be the end."

O, I wonder, I question, "Do we know how to deal wisely with the children God has given us? Are we trying to learn? Will these children flower into noble manhood and womanhood? Or shall we too, cry out in anguish and despair, "O! what did I do, or did not do, that this should be the end?"

Just to think their little souls are laid on ours through all eternity. And yet we take comfort as we recall the great of earth, they who have led our race in the upward march. Must not the mothers have helped to fashion them? And surely in their greatness the fathers had some part.

Yes, the children are ours. But not as chattels or as play things subjected to our whims and pleasures.

They are our responsibilities for which we shall in due time give an account in full measure.

As watching, they take the things we say, the things we do, and weave them into life and character. God give us help, strive as we may, and we shall strive, we are not equal to the task.

But we can learn yet better ways. Enthroned God's will yet deeper into our hearts, and so work better at the task and as we pray for strength and courage, I believe the father heart of God will heed our prayers.

We cannot work alone, none live to themselves.

So early the children slip from us, so soon but broken fragments of their time is ours.

The day school and the Sunday School and the community all must play their part in the fashioning of a child, together in harmony, working out the self same plan.

We should so deal with these little ones, that they may enter into that fullness of life which our Father has said is their inheritance. We know that the race moves forward on the feet of little children, but when the children are so guarded, and so nurtured all is well with the world, and the hope of the future is made sure.

Because the Master is not here with his own hands today to feed the hungry multitudes who throng life's busy way, He gives the task to you and to me; He says that if we turn from them we also pass him by.

—Mrs. B. L. Brent.

Nurse. "What can be done with the by-products of gasoline?"

Interne. "Usually they are taken to the hospital."—Kansas Soul Owl.

AN APPRECIATION

I wish to express my appreciation of the faithful service rendered by Evangelists Kyzar and Canzoneri in the meeting conducted by them at Potts Camp during the month of August.

I have never heard a more forceful and clear-cut presentation of the gospel in my life. Bro. Kyzar is one of our really great preachers of the doctrines of grace. He condemns worldliness in the lives of professed Christians, and the lawless tendency of our age, with the boldness of a John the Baptist. Worldly church members, and those who disregard law and decency, wince under his pointed preaching.

Bro. Canzoneri is one of our best gospel song leaders. He sings for the glory of God. He magnifies the Christ. He puts his whole heart into his message in song. He believes in the old, old story, and sings it with a zeal that is contagious.

May God graciously bless the labors of these two consecrated evangelists, and use them in a great way in the future.

—D. W. McLeod,
Potts Camp, Miss.

IN MEMORIAM

In Loving Memory of Mama, Who Loved "The Old Rugged Cross"

On a hill far away
Stands the dear old home—
The home where once I did play,
When a child so wee
Around Mama's knee
So happy, so merry, so gay,

CHORUS

But the angels took her away,
The one who loved us so,
And I miss her more each day.
O, Mama I loved you so.

The home is still there
It looks just the same
Until I reach the gate
But this I can't bear
My heart most breaks.
For Mama I still seem to wait.

A sad message one day
O'er the 'phone did say
"Mama left a short while ago"
No one can know
Just what those words meant
To me so far away.

The last face I see
As I go to my sleep
Is yours with the smile so sweet.
In snowy white,
You are dressed as for night;
But the Morning is so far away.

You are with those you loved
Back in other days
That you told me of so much.
But I miss your dear voice
Your smiles and your all,
Your love and your gentle touch.

—Mrs. H. C. Clark,
Bay Springs, Miss.

James Youngblood

In the morning of September 17th, 1927, the death angel came to earth and claimed for his own Mr. James Youngblood, of Clinton, formerly of Sylvaena, Miss.

We cannot understand why God in His infinite wisdom has seen fit to call him from our midst. We miss those footsteps which give no sound and that still and silent voice which makes our hearts bleed with sorrow. Yet, in all of our sorrow, we would hesitate to bring him back to this troublesome world, if we could. Our interest in heaven is much greater and sweeter than ever before. Mr. Youngblood did more than his part in any progressive move in his community and put God first in all of his undertakings.

As a husband and father, he was pure and true. As a Christian and deacon in church, he never shirked his duty. As a Mason, commendable, and I shall always thank the Masons for their kindness to me.

Mr. Youngblood was first married to Miss Samantha Huff on September 9, 1896, who died September 2, 1904, and to them were born four children: W. S. Youngblood, who is a T. B. patient in the Sanitorium; Miss Lucy Jewel, who died in infancy; Mrs. P. M. Caraway, Winfield, La., and J. V. Youngblood, Col.

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lins, Miss. On the 17th day of May, 1905, he married Miss Lela Roberts, who now survives, and to them were born two children, Lamar Youngblood, who is a student in Mississippi College, and Mary Helen Youngblood, who is a high school student in Clinton.

—Written by His Wife.

HARRISON COUNTY ASSOCIATION

The Harrison County Association met with Handsboro Church, Oct. 13 and 14. Last year's officers were re-elected: W. C. Hamil, moderator, and P. S. Dodge, secretary-treasurer. Considerable preparation had been made by the executive board in the way of committee chairmen, etc., previous to the meeting, so that with but slight exception the program proceeded like clock-work. The highest point was reached during the closing session Friday night in the discussion of Missions and Prohibition and Law Enforcement and everybody went away with a good taste.

The session of the W. M. U. was especially well attended, Biloxi alone sending thirty-two members—and Pastor Ingram was happy. The last year's officers were re-elected—Mrs. W. C. Hamil, superintendent, and Mrs. L. C. Standifer, secretary.

We were happy to have the following state and district workers with us: Bro. Carter of the Orphanage, Bro. Hodge of the Budget Department, Miss Mayme Slaughter, W. M. U. Field Worker, Mrs. L. G. Gates, Mission Study Leader, and Mrs. E. N. Pack, District Vice-President.

Of our eleven churches one had no statistics present and one reported no baptisms. One has no house and we have one house with no church. In round numbers, we have 2,400 members, 110 baptisms, a net increase of 175 for the year, ten evergreen Sunday Schools, sixteen B. Y. P. U.'s, nine W. M. U.'s, eight resident pastors. Seven of the churches have preaching every Sunday and two have preaching two Sundays per month, but only four of the pastors are giving their full time to the ministry. Three of the pastors live outside the association territory.

We are expecting to have Brethren Smith and Perry, State Board Evangelists, in our territory beginning Nov. 20. Of this, more will be offered in these columns later.

There is much dire destitution in our territory which if occupied by us now will mean much for the future. If not taken now, it will be preempted by others. Our local forces are not strong enough to cope with the situation. We appeal to Baptists from other parts not to hide in the brush when they come to the Coast, but to yoke up with us in pulling a great load for the Lord, and to share our consequent blessings.

—W. C. Hamil,
Handsboro.

A QUESTION MARK

I have an idea that the report sent you concerning Brother J. E.

Byrd's work at Utica was an exact copy of what I wrote. If so, I want to make an apology for ever touching the key on my old typewriter that makes a question mark. I do not believe anyone would want to put any such a mark after the statement that "Byrd is one of the outstanding evangelists". It should not have been there, and therefore this apology to him. I meant to make a very direct statement of what I am certain is a fact.

Apologetically,

—Owen Williams.

Hattiesburg, Miss.,
Nov. 1, 1927.

I want the name of every leader of sacred song in Mississippi, who is familiar with the old Sacred Harp Music. I want these names for God's glory and the good of his people. If you can lead and have a good voice, please send me your name by first mail.

Yours to serve, in His Blessed Name,

—L. E. Hall,
Hattiesburg Miss.

ANOTHER GREAT MEETING
By M. E. Perry

Rev. D. Wade Smith and the writer have just closed a delightful meeting in the J. J. White Lumber Camp, 15 miles from Poplarville, out in the virgin pine hills of this old state. It was one of the greatest meetings we have been privileged to be in this year. Although the attendance did not number as large as it has been in others, yet from the standpoint of percentage we had the most wonderful attendance of any campaign we have led.

It's strange how it is the devil can devise schemes to block a meeting. With only a week to go we found, upon arrival in camp, that the tent had not arrived. Our first Sunday night service was out in the open with nothing but God's great starry dome as a covering. Chilly though the night was, with nothing to help a speaker or singer, we did the best we could under the circumstances. Our efforts were doubly paid for as was proven before the meeting came to a close.

Twenty-three professions of faith were recorded, this being the full number presenting themselves as there was not one person who came by letter from other churches. If there was a lost person left in camp we did not know it.

It was an inspiring sight to see men step down from dirty, black Shay engines; great, brawny, hard-working men and come to the service. Some, so anxious were they to attend, would not take the time to wash up or change clothes. The hospitality of the camp, the manner in which we were greeted on every occasion and the fine spirit of co-operation made us feel that truly the Lord was leading in every respect.

Although there was no church organization there, not even a Sunday School for the little folks to attend, the people worked with a will that brought victory. They organized a Sunday School on the Sunday even-

ing we closed with Mrs. S. Tolar as superintendent.

Our largest crowd came on the closing Sunday night. About 400 were present. This represented extreme effort on the part of many that drove miles and miles over ungraveled roads through white sand and dust that was at least six inches deep on the roads. They paid every expense of the meeting, amounting to about \$60.00, and then gave \$100.00 to the workers for the few days' effort.

Those that came promised Brother Smith they would go back to their local church and unite at the first service. Seven united with the Ford's Creek Church, Brother Smith baptizing them on the last Sunday evening of the service.

BLUE MOUNTAIN COLLEGE
NEWS

Sunday School

The opening exercises of the S.S. last Sunday were in charge of the Freshman class. They were fortunate in having as a visitor, Rev. Webb Brame of Yazoo City, Miss., who preached at the Baptist church Sunday and Sunday night.

B. Y. P. U.

The special feature in B. Y. P. U. Sunday night was quite interesting and inspiring. The theme for this program was the song "Just As I Am." The closing exercises of B. Y. P. U. are quite a treat, for we always know to expect something new and worthwhile in the special feature.

Prayer Meetings.

The prayer meetings this week have been conducted in the interest of the A. & M. Conference especially. In addition to the regular noon-day prayer meetings, there have also been several prayer meetings held in the different buildings each night in the interest of the Conference. About forty students have already signed up to go and others are thinking about it seriously.

Student Conference

B. M. C. was well represented at the Student Conference at Starkville with a total number of forty-one delegates. All report a lovely trip. The hospitality shown by the Starkville people was especially good. The conference proved to be a most unlifting and inspiring meeting and the students who had the privilege of attending it have come back to the campus resolved to make Christ adequate in their lives and help make the campus a better one on which to live, because of the vision they received at this great conference.

The chapel hour was given over Wednesday morning to those who went to the conference, in order that they might give the other students an idea of what the conference meant to them and help them to catch the vision too. Some very good reports were made on the outstanding speeches, ideas and features of the conference. Miss Jennie Lee hit the keynote of the aim of those who went to the conference when she said in her talk, that just

as a person would be foolish to go to Memphis, buy a new hat, come home and throw it out the door the minute she got home and never use it, so would those who went to the conference be if they threw away what they got at this meeting and did not put it into practice here on the campus, but she said their aim was not to do that foolish thing, but instead they were going to do the sensible thing and put into practice what they received at the conference.

Prayer Meeting

The prayer meetings this week are being devoted to more detailed reports of the conference and are proving to be both interesting and beneficial to those who were not able to attend it.

A story is told of a Boston society woman and her daughter, neither of whom could remember names. One day they met a Mrs. Howe, and afterwards the daughter remarked: "Howe invented the sewing machine, didn't he? Well, just think of machines and we'll be sure to get her name." The two women went to a tea a few days afterwards, and Mrs. Howe was there. Up sailed the mother with her sweetest smile, and exclaimed: "My dear Mrs. Singer, how delighted I am to see you again!" Soon afterwards the daughter appeared, and, with equal charm of manner, exclaimed: "My dear Mrs. Wilcox, how are you?"

Workmen were making repairs on the wires in a schoolhouse one Saturday, when a small boy wandered in. "What you doin'?"

"Installing an electric switch," one of the workmen said.

The boy then volunteered: "I don't care. We've moved away, and I don't go to this school any more."

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BOOK NOTES

Orders for any books reviewed should be sent with remittance to the publisher, or to The Baptist Book Store, Jackson, Miss.

O. Olin Green, A.B., Th.M.
Hazlehurst, Miss.

"Knowledge is proud that he has learned so much,
Wisdom is humble that he knows no more;
Books are not seldom talismans and spells"

—Cowper.

The Problem of Evil and Sufferings, by Jeremiah Zimmerman, D.D., LL.D. The Stratford Company, Boston. 305 pages, \$2.00.

The author deals with one of the fundamentals of life and that very simply and skillfully. He combats the prevailing idea that God is the author of evil and suffering and shows that such a view is not in accord with Scripture or good sense. Much of it is due to man's own failure to obey laws—physical, moral and spiritual—which God has ordained for man's guidance. Yet, says he, "no one can escape the problem of evil whilst living in the human body for death alone can free us from the evils of this life. . . . Christ is the hope of the world, and the only antidote for the problem of evil." The author has traveled extensively, observed closely, and studied diligently. The book represents the labors of a life time and is worth its weight in gold.

Peter: The Prince of Apostles, by F. J. Foakes-Jackson, Graduate Professor at Union Theological Seminary, and Lecturer in the General Theological Seminary, New York City. George H. Doran Company, 320 pages, \$2.50.

This is an extremely interesting book. First, because it gives a vivid portrayal of the Apostle and the early days of Christianity; second, because it shows how much of what purports to be history can be built up on mere tradition. Did Peter visit Rome? In answer to this question the author says: "The probability that St. Peter was an organizer of the Roman Christian community is very strong indeed, though the evidence for this cannot in honesty be pronounced to be unquestionable."

In this historical-biological sketch the author has woven a vast amount of Scripture, history, and tradition and has done it with amazing skill. It is a distinct contribution to the literature on the early history of Christianity.

Systematic Theology, by Wilhelm Herrmann, translated from the German. The Macmillan Company, New York. 152 pages, \$1.50.

The author was for many years previous to his death one of the most outstanding religious teachers of Britain and Germany. While the book is rather brief for a course in Theology it is a good book to have

and to study. The author is clear, logical and the tone of the book is deeply spiritual and decidedly evangelical. It gives both a mental stimulus and a spiritual uplift to read it.

The work is divided into two parts: the first dealing with religion as a science; yet, he says: "Religion can be understood only by the man who lives in it". In the second division, he deals primarily with Christian faith, which he recognizes as a gift of God. He frequently refers to other schools of Theology while he himself leans to the Ritschlian school. With the exception of a very few statements the book can be accepted by the most orthodox theologian.

Causes of War, by Tell A. Turner. Marshall Jones Company, Boston.

While written primarily for students, this book will appeal to the general reader. From a great amount of material the author has gathered, sorted and sifted the essential facts and brought them within a small compass so that one may easily get what he wants. The summary at the end of each chapter is helpful.

In his closing chapter the author shows that war is unnecessary, absurd, destructive, and inhuman. The New Revolution is a revolution against war itself. This book ought to be in homes, schools, and libraries throughout the civilized world.

Chosen Poems, by Henry VanDyke, Sylvanora Edition. Scribners, \$1.00.

"America's best-loved author" needs no word of commendation from me. When I read Dr. VanDyke's stories I think that there he is at his best. The same is true of his essays and sermons. Now that I have this volume of poems in my hand—well, he is good anywhere you take him. His poetic insight, his unbounded imagination, his felicity of expression, his reverence and admiration for all created things, his unshaken faith in an all-wise, all-powerful Creator combine to make him one of the world's great poets. **Chosen Poems** consists of "Songs Out Of Doors", "Stories In Verse", "Music and Poetry", "Patriotism", "Sonnets, Lyrics and Epigrams", and "Wayfaring in Palestine". Think of all these in a neat, cloth binding for one dollar!

Pioneers in Righteousness, by J. C. Massee, D.D. The John C. Winston Company, Philadelphia. 170 pages, \$1.50 net.

These are powerful messages and will go great good. The author is one of the leading preachers of the day and this volume of sermons will appeal to thousands of preachers and laymen everywhere. The characters considered are: Enoch, Cain and Abel, Esau and Jacob, Noah, Abraham, Joseph, Saul, David, Solomon, and Isaiah. In these sermons there is a freshness, a vigor, a spiritual fervor, a directness of appeal which stimulate, inspire, and feed the soul.

Every Minister His Own Evan-

gelist, by Edgar Whitaker Work, D. D. Revell, New York. 192 pages, \$1.50.

"The ministers of the churches are the evangelists". This terse statement is the author's basis for a most excellent discussion. He is most assuredly right in his contention; and the failure of pastors to recognize and act upon this fundamental fact has given rise to the "professional evangelist" who has set a false standard of religious life in the churches. The author places the responsibility for evangelism where it belongs, namely, upon the pastors and their churches. When we once wake up to this fact we shall have a more healthy, normal church life, and greater progress will be made in every way. Every pastor, church officer, and religious teacher should read this timely book.

The Art of the Venice Academy, by Mary Knight Potter and **The Art of the Prado**, by C. S. Ricketts. L. C. Page Company, Boston. Each one volume, large 12 mo. cloth, decorative, profusely illustrated with full page plates in duogravure, price \$3.75 each.

We Americans are coming more and more to realize the cultural value of Art, but we have not yet arrived. Witness this fact when a group of us passes through—or doesn't pass through—an art gallery, and hear the commonplace and even stupid remarks of some. That an appreciation of Art has a refining influence upon our intellectual and moral natures cannot be denied. Beauty is a quality the Creator has impressed, in varying degrees, upon all His works, and a recognition of that quality is an endowment He has given to mankind. Everyone cannot have the privilege of visiting the art galleries of Europe, but he can read about them and study the reproductions of their masterpieces in these remarkably fine books which are only two of a series of fourteen published by this company under the general title: **The Art Galleries of Europe**. These volumes will make ideal gifts to appreciative people.

Familiar Failures, by Clovis G. Chappell, D.D., Pastor of the First Methodist Church, Memphis. George H. Doran Company, New York. Price \$1.60.

Dr. Chappell is a very unique preacher. I always enjoy hearing him preach and I like to read after him. He is a master analyst and a remarkable delineator of character. In this volume of sermons he discusses the Idler, the Liar, the Faultfinder, the Hater, the Trifler, the Drifter, the Straddler and the Slave of the Second Best. There are some other failures talked about if one cannot find his "number" in the list given. He is thoughtful, keen, humorous, incisive, and yet deeply spiritual. Every preacher ought to have this fine book of sermons.

Teacher: "How is the earth divided?"

Johnny: "One-fourth land and three-fourths water, except the Missouri River, which is half and half."

COLLEGE COLUMN

Mississippi College Students Attend Student Conference at Starkville

One of the high spots in the religious life of the students of Mississippi College was reached last week when the Baptist Student Conference convened at Starkville. Nothing throughout the coming year will ever mean as much to those who went as this Conference did. And not only has this meeting meant much to those of the delegation but they have brought back much inspiration and great visions to those who were less fortunate.

Mississippi College was highly honored in having the presiding officer and state chairman as a member of its student body. William Lowrey Compere was the chief man in making and executing of the plans for this wonderful conference. Much of the success of the meeting was due to him; although a great deal of the credit goes to those men and women who have stood by him to the last man both in effort and prayer. God was in it and back of all the plans. He has led in a wonderful way. Many definite answers to prayer were seen in the workings of the Conference.

Practically all of the Mississippi College delegation made the trip to Starkville in automobiles and arrived in time for the first session Friday night. Never will Dr. M. E. Dodd's message stop ringing in the ears of those who heard him. Mr. William Hall Preston brought a very timely message on an extremely vital question, "Strengthening the Stakes and Lengthening the Cords of Student Religious Work." Not only did his message fit the B. S. U. of Mississippi College but it dealt with a question of vital importance to every young Baptist in the South.

The general theme throughout the entire session was "Christ Adequate." We found that Christ was Adequate in our Spiritual development, in our Intellectual Complexities, in our Social Activities, and Christ was Adequate for our Vocational choosing. Before the Conference was ended Christ had been portrayed fully as the Adequate Christ, Adequate for our every need.

Perhaps the high light of Spirituality was reached at the early meeting Sunday morning. At six o'clock many were waiting before the Master with bowed heads waiting for Him to speak. These moments with the Master at dawn will never be forgotten. The ones who attended that service will never be the same kind of a Christian any more. Miss Verda Von Hagen led this meeting in a wonderful way.

Mississippi College was still honored when the time for the election of the officers for next year arrived. Mr. Keith C. Von Hagen was elected Vice-President of the B. S. U. of Mississippi. Mr. Von Hagen is very active in Christian work on the campus here as well as conducting a page in the Baptist Student.

—Elmer C. Pritchard,
B. S. U. Reporter.